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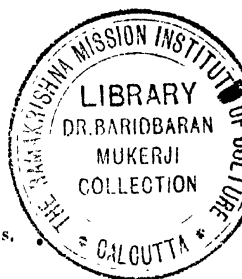
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The Sacred Books of the East Described and Examined.

THE VISHNU PURANA.

AN ABRIDGMENT IS GIVEN,
VERBATIM, FROM THE ENGLISH TRANSLATION
OF H. H. WILSON, PROFESSOR OF SANSKRIT, UNIVER-
SITY OF OXFORD; WITH AN EXAMINATION OF
THE BOOK IN THE LIGHT OF
THE PRESENT DAY.

FIRST EDITION, 4,000 COPIES.



Madras:

THE CHRISTIAN LITERATURE SOCIETY.

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PROSPECTUS.

THE SACRED BOOKS OF THE EAST DESCRIBED AND EXAMINED.

In 1893 what was called the "PARLIAMENT OF RELIGIONS," was held at Chicago, in the United States. One object was to diffuse correct information regarding the religions of the world. Of all subjects religion is the most important : it concerns not only our welfare in this world, but our everlasting happiness in the next. It therefore deserves most careful study. We should not blindly accept the faith of our fathers, but be able to give satisfactory reasons for the adoption of our creed. The Bible says, "Prove all things; hold fast that which is good."

Great facilities are now afforded for inquiry into the religions of the world. The principal books have been translated by scholars who have devoted their lives to their study. Among those available the first place must be given to the magnificent Series of the SACRED BOOKS OF THE EAST, edited by Professor Max Müller; but Trübner's *Oriental Series*, the *Journals of the Asiatic Societies*, and writers like Muir and Griffith, have also contributed valuable materials.

Such works, however, are voluminous and costly, accessible only to a limited number. It is proposed, therefore, to issue popular accounts of the principal books. The plan is to give an explanatory introduction, a correct summary of each work, and remarks at the end reviewing its character. Two, already issued, will give an idea of what is proposed :—

AN ACCOUNT OF THE VEDAS, WITH ILLUSTRATIVE EXTRACTS. 8vo. 166 pp. 4½ Annas. Post-free, 6 Annas.

The principal divisions of the Vedas are described; with life in Vedic times, the gods of the Vedas, the offerings and sacrifices. Through the kind permission of Mr. R. T. B. Griffith, translations of some of the most important hymns in the Rig Veda are quoted in full.

THE VISHNU PURANA. 8vo. 96 pp. 3 As. Post-free, 4 As.

An abridgment is given, *verbatim*, from the English translation of H. H. Wilson, Professor of Sanskrit, University of Oxford; with an examination of the book in the light of the present day.

An account of the UPANISHADS will shortly be published. Through permission of the Bengal Asiatic Society, translations of

three will be given in full, with the notes of Sankar Acharya, and extracts from others.

The following are some other works proposed to be included in the Series :—

THE BRAHMANAS.

THE VEDANTA SUTRAS.

MANU'S CODE.

THE RAMAYANA.

THE MAHABHARATA.

THE TANTRAS.

THE SACRED BOOKS OF THE BUDDHISTS.

AN ACCOUNT OF THE JAINS.

THE ZEND-AVESTA.

THE GRANTH, THE SACRED BOOK OF THE SIKHS.

THE SACRED BOOKS OF THE CHINESE.

THE KOREAN.

MADRAS, *March*, 1895.

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THE VISHNU PURANA.

INTRODUCTION.

THE SACRED BOOKS OF THE HINDUS.

The Hindu sacred books are divided into two great classes, called *Sruti* and *Smriti*. *Sruti*, which means 'hearing,' denotes direct revelation; *Smriti*, 'recollection,' includes the sacred books which are admitted to have been composed by human authors.

Under *Sruti*, are included the Vedas and Brahmanas. The Upanishads are also generally classed with them.

Under *Smriti*, are included the Vedangas, the Sutras, Ramayana, Mahabharata, Puranas, the Dharma-Sastras, especially the works of Manu, Yajnavalkya, and other law-givers.

Theoretically the *Sruti* rank above the *Smriti*, but *practically* custom is the highest authority, at times overriding both *Sruti* and *Smriti*.

THE PURANAS.

PURANA means 'old': hence an ancient legend or tale of olden times. The Puranas were composed a considerable time after the epic poems. The epics treat of the legendary actions of heroes as mortal men; the Puranas celebrate them as gods, representing a later and more extravagant development of Hinduism. Amara Sinha, the ancient Sanskrit lexicographer, defines a Purana as a work which has five distinguishing topics:—(1.) The creation of the universe; (2.) Its destruction and renovation; (3.) The genealogy of gods and patriarchs; (4.) The reigns of the Manus, forming the periods called Manwantaras; (5.) The history of the Solar and Lunar races of kings." These are the Pancha-lakshanas, or distinguishing marks, but no one of the Puranas answers exactly to the description; some show a partial conformity to it, others depart from it very widely. The Vishnu Purana is the one which best accords with the title.

The Puranas are all written in verse, and their invariable form is that of a dialogue between an exponent and an inquirer, interspersed with the dialogues and observations of other individuals. They vary greatly in length.

The Puranas are 18 in number, and in addition to these there are 18 Upa Puranas or subordinate works. Of most of the latter, little is known; the greater number are not procurable.

The following brief account of the Puranas is abridged from Professor Wilson's Introduction to the Vishnu Purana.

1. **Brahma Purana.**—This always stands first, for which reason it is sometimes called the *Adi Purana*. It claims to have been revealed by Brahma to Daksha. Its main object is the promotion of the worship of Krishna as Jagannath. A life of Krishna is given which is, word for word, the same as that of the Vishnu Purana. It contains between 7,000 and 8,000 verses:

2. **Padma Purana.**—"That which contains an account of the period when the world was a golden lotus (*Padma*), and of all the occurrences of that time, is, therefore called Padma by the wise. It contains 55,000 stanzas." The tone of the Purana is strongly Vaishnava. Siva is represented as explaining to Parvati the nature and attributes of Vishnu, and in the end the two join in the adoration of that deity.

3. **Vishnu Purana.**—This will be described in full hereafter.

4. **Vayu Purana.**—"The Purana in which Vayu has declared the laws of deity, in connection with the Sweta Kalpa, and which comprises the Mahatmya of Rudra, is the Vayu Purana. It contains 24,000 verses." It is devoted to the praise of Siva, and is sometimes called the Siva Purana.

5. **Bhagavata Purana.**—Of all the Puranas this has probably exercised the greatest influence over the Hindus. It is so named from being devoted to the glorification of Bhagavata or Vishnu. The most popular part is the tenth book, which describes in detail the history of Krishna, and has been translated into most of the Indian vernaculars. The Hindi version is well known as the *Prem Sagar*, or 'Ocean of Love.' The composition of the Purana has been ascribed to the Grammarian Vopadeva.

6. **Narada Purana.**—This professes to give the duties which Narada has described to have been observed in the Brihat Kalpa. It is a modern compilation, intended to support the doctrine of *bhakti* or faith in Vishnu.

7. **Markandeya Purana.**—This Purana is related in the first place by Markandeya, and in the second by certain fabulous birds profoundly versed in the Vedas, who show their knowledge in answer to the questions of the sage Jaimini. It consists chiefly of legends. In the Durga Mahatmya section the victories of the goddess over Asuras are detailed. It is read daily in the temples of Durga, especially at the great festival of Bengal, the Durga Puja. There is an English translation by Dr. K. M. Banerjea.

8. **Agni Purana.**—This professes to have been communicated by Agni, the deity of fire, to the Muni Vasistha, for the purpose of instructing him in the knowledge of Brahma. Though intended to glorify Siva, it contains chapters on law, war, medicine, grammar, &c. It is comparatively modern.

9. **Bhavishya Purana.**—The name implies that this should

be a book of prophecies, foretelling what will be (*bhavishyati*); but it is principally a manual of rites and ceremonies. It contains about 7,000 stanzas. There is a continuation of it, about the same size, called the *Bhavishyottora Purana*.

10. *Brahma-vaivartta Purana*.—This is a modern *Purana*, belonging to the sect of the worshippers of the juvenile Krishna and Radha. It contains tiresome descriptions of Vrindavan and Goloka, with endless repetitions of prayers. It contains about 18,000 stanzas.

11. *Linga Purana*.—"Where Maheswara, present in the Agni Linga, explained virtue, wealth, pleasure, and final liberation at the end of the Agni Kalpa." It contains 11,000 verses. The appearance of a great fiery Linga is described, and there are legends intended to do honour to Siva under various forms. All is mystical.

12. *Varaha Purana*.—This *Purana* is narrated by Vishnu in the Varaha or boar incarnation to the personified Earth. It contains about 10,000 stanzas. It is chiefly occupied with forms of prayer and observances addressed to Vishnu, interspersed with legends. Descriptions are given of Vaishnava Tirthas, or places of pilgrimage.

13. *Skanda Purana*.—"The Skanda Purana is that in which the six-faced deity (Skanda) has related the events of the Tatpurusha Kalpa." It is said to contain 81,800 stanzas. In a collective form the work has no existence; there are only fragments. The Kasi Khanda, containing 15,000 stanzas, gives a description of the temples of Siva in Benares, and contains numerous legends explanatory of its merits. The Utkala Khanda gives an account of the holiness of Orissa.

14. *Vamana Purana*.—This contains an account of the dwarf incarnation of Vishnu, and extends to about 7,000 stanzas. It is little else than a succession of Mahatmyas, illustrating the sanctity of certain holy places. It divides its homage between Vishnu and Siva.

15. *Kurma Purana*.—This is said to contain the explanations which Vishnu gave in the form of the tortoise, but the contents do not agree with this description. The name being an Avatara of Vishnu, it might be expected to be a Vaishnava work; but it is always classed as Siva.

16. *Matsya Purana*.—"That in which, for the sake of promulgating the Vedas, Vishnu, in the beginning of a Kalpa, related to Manu the events of seven Kalpas." An account is given of Manu's flood. It contains about 15,000 stanzas. Many of the chapters are the same as parts of the Vishnu and Padma Puranas. Although a Saiva work, it is not exclusively so.

17. *Garuda Purana*.—The name is a misnomer. The greater part is occupied with descriptions of sacred places, treatises on astrology, palmistry, precious stones, and medicine.

18. *Brahmanda Purana*.—This work is not procurable in a collective form, but is represented by a variety of *Khandas* and *Mahatmyas*, professing to be derived from it. The *Adhyatma Ramayana*, a very popular work, is considered to be a part of this *Purana*.

The *Puranas* vary greatly in length. Some of them specify the number of stanzas which each of the 18 contains. The total is said to be 400,000 slokas or 1,600,000 lines. These are fabled to be but an abridgment, the whole amount being a crore of stanzas. The *Skanda* is the longest with 81,000 verses; the *Brahma* and the *Vamana*, the shortest, with about 7,000 verses each.

The *Vayu Purana*, supposed to be one of the oldest, may date as far back as the 6th Century A.D.: some of the others may be as late as the 13th Century or even the 16th Century.

UPA PURANAS.—Of these 18 are enumerated. In the few instances which are known, they differ little in extent or subject from some of those to which the title of *Purana* is ascribed. One or two may be briefly noticed.

The *Siva Upa Purana* contains about 6,000 stanzas. "Teach us," said the *Rishis*, "the rules of worshipping the *Linga*, and of the god of gods adored under that type; describe to us his various forms, the places sanctified by him, and the prayers with which he is addressed." The work professes to answer these questions.

The *Kalika Purana* contains about 9,000 stanzas, recommending the worship of *Siva's* wife in one or other of her manifold forms. It belongs therefore to the *Sakti* modification of Hindu belief.

VISHNU PURANA.

GENERAL VIEW.

The *VISHNU PURANĀ* is one of the best known of the *Puranas*. It has been translated into English, with copious notes, by Professor Wilson. There is also a translation, edited by Babu Manmatha Nath Dutt, M.A.

The work is divided into six Books, which are subdivided into Chapters.

Book I. contains chiefly an account of the Creation of the Universe, with certain legends, like that of *Prahlada*.

Book II. describes the earth, the different hells, the planets, the sun, and moon, with the legend of *Bharata*.

Book III. gives an account of the *Manus* and *Manwantaras*; the divisions of the *Vedas*, the performance of *Sraddhas*, &c.

Book IV. contains an account of the Solar and Lunar Dynasties, ending with the coming of *Vishnu* as *Kalki*.

Book V. is mainly devoted to the history of Krishna; his death denoting the commencement of the Kali Yuga.

Book VI. Treats of the Kali Yuga, the three different kinds of dissolution, and the means of liberation.

Each Book will now be reviewed, somewhat in detail.

BOOK I.

This Book is divided into 22 Chapters, the principal contents of which will be noticed in turn.

CHAP. 1. INVOCATION; AUTHORSHIP.

The Purana begins with, "OM! GLORY TO VASUDEVA." Vasudeva grammatically denotes son of Vāsudeva, from whom Krishna was descended; but the Purana derives it from *Vas*, 'abiding,' 'dwelling.' He in whom all things abide. Vishnu is invoked as possessed of the three *gunas*, *Satwa*, goodness, *Rajas*, passion, *Tamas*, darkness; the cause of creation, preservation, and destruction. The author says, 'I will narrate a Purana equal in sanctity to the Vedas.'

The Purana is supposed to be communicated by Parasara, a disciple of Kapila and grandson of Vasishtha, to his disciple Maitreya. The latter puts a number of questions about creation and dissolution, the situation and extent of the earth and solar system, the history of the gods, sages, and kings; the duties of Brahmans, &c.

Parasara professes to give an account of them as originally imparted by Brahma in answer to the questions of Daksha. In the last chapter a different statement is made about the origin and transmission of the Purana.

CHAP. 2. CREATION; THE MUNDANE EGG.

The chapter begins with praise to Vishnu, who is called Hiranyagarbha (a name of Brahmá as born from a golden egg), Hari, and Sankara (Siva), the creator, preserver, and destroyer of the world.

Purusha (spirit), is the first form of the supreme. Pradhana (matter) is the chief principle, called by the sages also Prakriti. Intellect is first developed, which becomes threefold as affected by the qualities of goodness, passion, and darkness. The qualities which reside in the five elementary substances are in ether, sound; air, touch; light, heat; water, taste; earth, smell.

The elements, combined with Intellect and the rest, formed an egg which gradually expanded like a bubble in the water. This vast egg, compounded of the elements and resting on the waters, was the natural abode of Vishnu in the form of Brahma. Its

womb, vast as the mountain Meru, was composed of the mountains ; and the mighty oceans were the waters that filled its cavity. In that egg were the continents, and seas and mountains, the planets and divisions of the universe, the gods, demons, and mankind.

Affecting the quality of activity, Hari becoming Brahmá, engaged in the creation of the universe. Vishnu, with the quality of goodness, preserves created things through successive ages till the close of a period turned a Kalpa ; when the same mighty deity, Janarddana (worshipped by man), invested with the quality of darkness, assumes the awful form of Rudra, and swallows up the universe. Having thus devoured all things, and converted the world into one vast ocean, the Supreme reposes upon his mighty serpent couch amidst the deep. He awakes after a season, and again, as Brahma, becomes the author of creation.

Thus the one only god, Janarddana, takes the designation of Brahmá, Vishnu, and Siva, accordingly as he creates, preserves or destroys.

CHAP. 3. THE MEASURES OF TIME.

The different measures of time from a Kashtha, equal to 15 twinklings of the eye ; up to a hundred years of Brahma are described. Thirty Kashthas make a Kala, and 30 Kalas one Muhurta ; 30 Muhurtas constitute a day and night of mortals ; 30 such days make a month. Six months form an Ayana, and two Ayanas a night and day of the gods. Twelve thousand divine years, each composed of (360) such days, constitute the period of the 4 Yugas. They are thus distributed : the Kreta age has 4000 divine years ; the Treta 3000 ; Dwapara 2000 ; and the Kali 1000. The four ages constitute a great age. A thousand such aggregates are a day of Brahma, and 14 Manus reign within that term. A Manwantara is equal to 71 times the number of years contained in the 4 yugas, with some additional years. This is the duration of a Manu, 4,320,000 years. Fourteen times this period constitutes a day of Brahma. At the end of this day a dissolution of the universe occurs. Brahma sleeps for a night equal to his day ; at the close of which he creates anew. Of such days and nights is a year of Brahma composed ; and a hundred such years constitute his whole life. One half of his existence has expired.

CHAP. 4. NARAYANA RAISES THE WORLD.

The name *Narayana* is thus explained : "The waters are called *Nára*, because they were the offspring of Nara (the supreme spirit) ; and as in them his first (ayana) progress (in the character of Brahmá) took place, he is thence named *Narayana* (he whose place of moving was the waters).

Narayana being desirous to raise the earth, as in preceding Kalpas he had assumed the form of a fish or tortoise, soon this took

the figure of a boar, and plunged into the ocean. When the goddess Earth saw him thus descending, she adored him devoutly. Thus hymned by the earth, the mighty boar uplifted upon his ample tusks the earth from the lowest regions. Placed on the summit of the ocean, it floats like a mighty vessel, and from its expansive surface does not sink beneath the waters. Then having levelled the earth, the great eternal deity divided it into portions by mountains. He constructed in like manner the 4 (lower) spheres, earth, sky, heaven, and the sphere of the sages (Maharloka).

CHAP. 5. CREATION OF THE WORLD'S INHABITANTS.

Maitreya said, "Now unfold to me, Brahman, how that deity created the gods, sages, progenitors, demons, men, animals, trees, and the rest, that abode on earth, in heaven or in the waters; how Brahma at creation made the world with the qualities, the characteristics, and the forms of things." •

Two or three conflicting accounts are given of Creation. The following is the last, and goes more into detail.

Brahma being desirous of creating the 4 orders of beings termed gods, demons, progenitors, and men, collected his mind into itself. While this concentrated, the quality of darkness pervaded his body; and thence the Asurs were first born from his thigh. Continuing to create, but assuming a different shape, he experienced pleasure; and thence from his mouth proceeded the gods endowed with the quality of goodness. The form abandoned by him became day, in which the good quality predominates; and hence by day the gods are most powerful, and by night the demons. Thinking of himself as the father of the world, the pitris were born from his side. Assuming the quality of passion, men were produced, in whom foulness predominates.

Next Brahma in darkness put forth beings of hideous aspects. Those beings hastened to the deity—some who exclaimed, "Oh preserve us" were called Rakshasas (from *raksha*, to preserve). Others who cried out, "Let us eat," were called Yakshas (from *yaksha* to eat). Beholding them so disgusting, the hairs of Brahma were shrivelled up, and falling from his head they became serpents. Birds he formed from his vital vigour; sheep from his heart; goats from his mouth; kine from his belly and sides; and horses, elephants, deer, camels and other animals from his feet; whilst from the hairs of his body sprang herbs, roots and fruits.

From his eastern mouth Brahma created the Rig-Veda; from his southern mouth, the Yajur Veda; from his western mouth, the Sama Veda; and from his northern mouth, the Atharva Veda.

CHAP. 6. ORIGIN OF THE FOUR CASTES.

Brahma desirous of creating the world, there sprang from his mouth beings especially endowed with the quality of goodness;

others from his breast, pervaded by the quality of foulness, others from his thighs, in whom foulness and darkness prevailed; and others from his feet, in whom the quality of darkness predominated. Thus were, in succession, beings of the several castes, Brahmans, Kshatriyas, Vaisyas and Sudras, produced from the mouth, the breast, the thighs, and the feet of Brahma. These he created for the performance of sacrifices. By sacrifices the gods are nourished; and by the rain which they bestow mankind are supported.

The beings who were created by Brahma were at first endowed with righteousness and perfect faith. In their sanctified minds Hari dwelt. After a while that portion of Hari which has been described as one with Kāla (time) infused into created beings sin, as yet feeble, though formidable. Sin gaining strength, mortals were afflicted with pain arising from heat and cold and the like. Men next began to employ themselves in manual labour as a means of livelihood, and cultivated grain. Sacrifices were offered daily. Those however, in whose hearts the drop of sin derived from Kala, was still more developed assented not to sacrifices, but reviled both them,—the gods, and the followers of the Vedas.

CHAP. 7. THE MIND-BORN SONS OF BRAHMA, ETC.

Brahma created several mind-born sons, like himself; namely Brigu, Pulastya, Kratu, Marachi, Daksha, Atri, Vasishtha, etc., the nine Rishis celebrated in the Puranas. Brahma was filled with wrath at their being undesirous of progeny, and from his forehead sprang Rudra, of vast bulk, half male, half female. Brahma said to him "Separate yourself." Then Rudra became two-fold, disjoining his male and female natures, which he multiplied.

Then Brahma created the Manu Swayambhuva, identical with himself, for the protection of created beings; and the female portion of himself he constituted Satarupa, whom the divine Manu took to wife. Their numerous descendants are afterwards mentioned.

Madhusudana is the author of the uninterrupted vicissitude of creation, preservation, and destruction.

CHAP. 8. THE ORIGIN OF RUDRA.

In this chapter a different account is given of the origin of Rudra. In the beginning of the Kalpa when Brahma purposed to create a son like himself, a youth of a purple complexion appeared crying. Brahma said to him, "Why dost thou weep?" "Give me a name," replied the boy, "Rudra be thy name," said Brahma. As the boy still wept 7 times, Brahma gave him 7 other names; and to these 8 persons, regions, wives, and posterity belong. The 8 manifestations are Rudra, Bhava, Sarva, Isana, Pasupati, Bhima, Ugra, and Mahadeva. Among their sons were Saturn, Venus, Mars, Hanuman, and Mercury.

Two accounts are given of the origin of Sri or Lakshmi, the

wife of Vishnu. She is said to have been a daughter of Bhṛigu, and also to have been born from the sea of milk when it was churned for Amṛita. It is explained that the latter was a later birth. Different names are given to her. The chapter concludes thus: "Of gods, animals and men, Hari, is all that is called male; Lakshmi is all that is termed female; there is nothing else than they."

CHAP. 9. INDRA CURSED; THE CHURNING OF THE OCEAN.

Durvasas (ill clothed), a rishi, noted for his irascible temper, presented a garland to Indra. The latter, instead of placing it on his own head, put it on the brow of his elephant, which took hold of it with his trunk and threw it on the ground. Upon this Durvasas said to Indra, "In like manner as thou hast cast the garland I gave thee down on the ground, so shall thy dominion over the universe be whelmed in ruin."

Henceforward the three worlds lost their vigour; all plants withered and died; sacrifices were no longer offered. The Āsurs, or Daityas taking advantage of this, attacked the feeble gods, who, overcome in fight, fled with Indra and the rest to Brahma. The gods were recommended to apply to Vishnu. Brahma, as their mouth-piece, first addressed Vishnu, and they followed. Vishnu told them thus:

"Let all the gods, associated with the Asuras, cast all sorts of medicinal herbs into the sea of milk, and then taking the mountain Mandara for the churning-stick, the serpent Vasuka for the rope, churn the ocean together for Ambrosia. To secure the assistance of the Daityas, promise to give them an equal portion of the fruit of your associated toil. I will take care that the enemies of the gods shall not partake of the precious draught; that they shall share in the labour alone."

The gods did as commanded. Hari himself, in the midst of the milk sea in the form of a tortoise, served as a pivot for the mountain as it was whirled around. From the ocean thus churned rose the cow Surabhi, Varuni, the goddess of wine, the Parijata tree, the Apsarasas, the Moon, Dhanwantari, the physician of the gods, and Lakshmi.

The Daityas seized the Amṛita cup that was in the hand of Dhanwantari, but Vishnu recovered it and delivered it to the gods, by whom it was quaffed. The incensed demons fell upon the gods, but the latter into whom the Amṛita had infused new vigour, put the former to flight, and they fled to Pátála. The gods then resumed their reign, and the three worlds prospered.

CHAP. 10. THE CHILDREN OF THE RISHIS.

The wives and children of the mind-born sons of Brahma are enumerated. Only a few can be mentioned. Anasuya, the wife of Atri, was the mother of three sinless sons, Soma (the moon), Dur-

vasas, and the ascetic Dattatreya. Sannati, the wife of Kratu, brought forth 60,000 sages, no bigger than a joint of the thumb, chaste, pious, resplendent as the rays of the sun. The chapter concludes with the words: "He who with faith recapitulates the account, shall never want offspring."

CHAP. 11. DHRUVA LEAVES HIS FATHER'S PALACE.

Uttanapada, a son of Manu Swayambhuva, had a son called Uttama, by Suruchi his favourite wife. By Suniti, another queen, he had a son called Dhruva. One day Dhruva saw Uttama sitting on his father's knee, and wished to go beside him. Saruchi, who was present, told him that the place belonged to her son alone. Dhruva, in a passion, went to his mother and complained to her. She vainly tried to soothe him. He told her that he would yet acquire by his own actions glory such as even his father had not enjoyed. Leaving the palace he went for advice to seven munis sitting in a jungle in the neighbourhood. They recommended him to worship Vishnu.

CHAP. 12. DHRUVA'S AUSTERITIES.

Dhruva, by severe penance and the worship of Vishnu on the banks of the Yamuna, acquired such power, that the earth could not support his weight. The celestials afraid lest Dhruva should usurp their authority, tried by terrible demons and jackals to disturb his devotions; but with his mind intent upon Vishnu, they were foiled. The gods then went to Vishnu and sought his help.

Vishnu pleased with his worship by Dhruva, appeared to him, and promised to bestow any boon he asked. Dhruva sought an exalted station, superior to all others. Vishnu then raised him to the skies as the pole-star, to sustain the stars and planets, above the sun and moon, as long as the duration of a Kalpa.

CHAP. 13. ° PRITHU, THE FIRST KING OF THE EARTH.

Anga, a descendant of Dhruva, had by his wife Sunithá only one son, named Vena, whose right arm was rubbed by the Rishis, for the purpose of obtaining from it progeny. From the arm of Vena, thus rubbed, sprung a celebrated monarch named Prithu, by whom, in olden time, the earth was milked for the advantage of mankind.

Vena was a wicked monarch who forbade sacrifices to any other than himself. The rishis then fell upon the king, beat him with blades of holy grass and slew him. As robbers then began to plunder, the rishis then rubbed the thigh of Vena—and a black dwarf came out who was called Nishada. His descendants inhabit the Vindhya mountains. The wickedness of Vena being thus expelled, the rishis then rubbed the right arm of Vena, and an illustrious son, named Prithu, was produced. The people beseech-

ing him to grant vegetables, he took his bow and arrows to assail the Earth, who fled from him in the form of a cow. The earth promised to restore vegetation if Prithu would level the earth. Prithu did so, and introduced civilization among his subjects, and was first called Raja. As he had spared the life of the Earth, she was called Prithivi, the daughter of Prithu. Such is the virtue of the tale of Prithu's birth, that those who hear it recited shall be relieved from affliction.

CHAP. 14. THE DESCENDANTS OF PRITHU.

A grandson of Prithu, named Prachinaverhis, married Savarna, the daughter of the ocean, by whom he had ten sons, styled Prachetasas. Prachinaverhis had been enjoined to multiply mankind. For this purpose he told his sons to propitiate Vishnu. Thus instructed by their father, the sons plunged into the depths of the ocean, and with minds wholly devoted to Narayana were engrossed with religious austerities for 10,000 years. At the end of that period Vishnu appeared to them, mounted in Garuda, and gave them the boon which they desired.

CHAP. 15. DAKSHA, THE SON OF THE PRACHETASAS.

Soma the moon, gave the Prachetasas to wife Marisha, the daughter of the woods. Upon her they begot the patriarch Daksha. This great sage obeying the command of Brahma, made movable and unmovable things, bipeds and quadrupeds. Subsequently by his will he gave birth to females, 27 of whom he bestowed on the moon to regulate the course of time. From that period forwards, living creatures were engendered by sexual intercourse. Before the time of Daksha, they were variously propagated by the will, by sight, by touch, and by the influence of religious austerities. One of Daksha's descendants was Prahlada.

CHAP. 16—20. HISTORY OF PRAHLADA.

Hiranyakasipu, a grandson of Daksha, chief of the Daityas, through a boon of Brahma, dethroned Indra, and claimed to be lord of the three worlds. The gods fled in disguise. One day when his son Prahlada appeared before his father, he spoke of Vishnu as the supreme lord. To this the king rejoined, "Are you desirous of death, fool, that you give the title of supreme lord to any one whilst I survive?" "Vishnu," said Prahlada, "is the creator and protector, not of me alone, but of all human beings, and even, father, of you." "Away with the wretch," cried the king.

When Prahlada appeared a second time before his father, he again praised Vishnu. The king then ordered his attendants to kill him; but their weapons fell harmless from his body. Next great poisonous snakes were set upon him, but their fangs were broken. The young prince was next assailed by vast elephants,

but their tusks were blunted against his breast. Then said the king, "Let fire consume him," but it was only cool and fragrant. At the request of the Brahmins, the king then liberated his son.

As Prahlada continued to set forth the praises of Vishnu, the king ordered his cooks to mix deadly poison with his food. Prahlada, repeating the name of Vishnu, ate the food without injury. Hiranyakasipu next ordered his magicians to destroy Prahlada by their incantations. Before uttering them, the Brahmins tried to convince Prahlada that he should honour his father as superior to Vishnu. As he would not be persuaded, the priests by their magic raised a female demon who tried to kill Prahlada; but her fiery trident broke on his breast and consumed the priests. At the intercession of Prahlada, Vishnu restored the priests to life.

When Prahlada again in presence of his father praised Vishnu, the king ordered him to be thrown headlong from the summit of his palace, which was many yojanas in height; but he was uninjured by the fall. Samvara, a mighty enchanter, was next ordered to destroy Prahlada, but through Vishnu he was foiled.

Prahlada then went to his teacher, who instructed him in the principles of government. When again he was summoned by the king, again Prahlada extolled Vishnu. Rahu, Bali, and other powerful Asurs were ordered to bind Prahlada, and throw him into the sea. As he floated on the surface of the waters, the Daityas were told to hurl rocks, thousands of miles high, upon him. With mind undisturbed, Prahlada lay at the bottom of the sea, praising Vishnu.

When Prahlada, at the bottom of the sea, meditated that Vishnu was identical with his own spirit, and became one with him, his bonds burst asunder, and putting aside the rocks, he came forth from the sea and praised Vishnu. Vishnu then appeared to Prahlada, and offered to bestow any boon. He then asked pardon for his father, and *mukti* for himself, both of which were granted.

When Prahlada next met his son, he kissed him, and treated him with kindness. After his father had been put to death by Vishnu in the man-lion incarnation, Prahlada became sovereign of the Daityas, and was blessed with a numerous progeny. Finally he obtained exemption from existence.

"Whoever listens to the history of Prahlada is immediately cleansed from his sins."

CHAP. 21. FAMILIES OF THE DAITYAS.

Prahlada had a son named Virochana; whose son was Bali, who had a hundred sons.

Vaiswanara had two daughters who were both married to Kasyapa, and bore him 60,000 distinguished Danavas.

Tamra (the wife of Kasyapa) had six illustrious daughters. Suki, one of them, gave birth to parrots, owls, and crows; Syeni to hawks; Bhasi to kites; Gridhrika to vultures; Suchi to water-fowl; Sugrivi to horses, camels, and asses.

Vinata born to Kasyapa Garuda, the king of the feathered tribes, and the remorseless enemy of the serpent race.

The children of Surasa were a thousand mighty many-headed serpents, traversing the sky. The progeny of Kadru were a thousand powerful many-headed serpents, of immeasurable might, subject to Garuda.

Surabhi was the mother of cows and buffaloes: Ira of trees, shrubs, and every kind of grass; Khasa of the Rakshasas and Yakshas; Muni of the Apsarasas.

Diti prayed for a son who should destroy Indra. One night when he was in her womb, she retired to rest without washing her feet. Indra then with his thunderbolt divided the child into 7 parts, which were afterwards subdivided into 49 deities, called the Maruts (winds).

CHAP. 22. GOVERNMENT OF CREATION, VISHNU, EVERYTHING.

When Prithu was installed in the government of the earth, Soma was appointed monarch of the stars and planets; Varuna was placed over the waters; Yama was over the Pitris; Airavata, was made king of elephants; Garuda, of birds; Indra of the gods; Sesha became the snake king. All these were but portions of the universal Vishnu. In him, is the whole world interwoven. All kinds of substances, with or without shape, here or elsewhere, are the body of Vishnu. The man who knows these births shall never again experience the afflictions of worldly existence.

"Thus, Brahman, has the first portion of this Purana been duly revealed to you; listening to which expiates all offences. The man who hears this Purana obtains the fruit of bathing in Pushkara lake (near Ajmere in Rajputana) for 12 years in the month Kartik. The gods bestow upon him who hears this work the dignity of a divine sage, of a patriarch, or of a spirit of heaven."

BOOK II.

This Book describes the earth, the different hells, the planets, the sun and moon, with the legend of Bharata.

CHAP. 1. DIVISIONS OF THE EARTH.

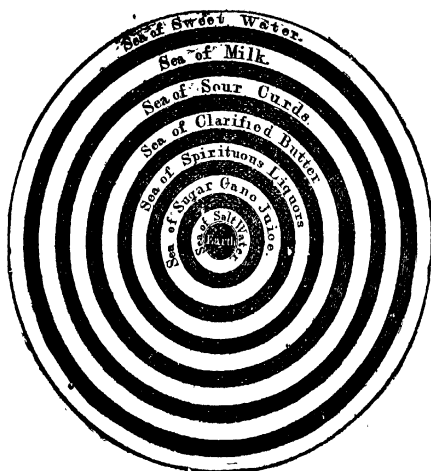
Priyavrata was one of the sons of Swayambhuva Manu. According to the Bhagavata, he drove his chariot 7 times round the earth, and the ruts left by the wheels became the beds of the

oceans, separating it into 7 Dwipas. He gave the 7 Dwipas to 7 of his sons. They were the kings of the earth during the Swayambhuva Manwantara.

Agnidara, the king of Jambudwipa, had 9 sons, amongst whom he apportioned Jambudwipa. He gave to Nabhi the country called Hima, south of the Snowy Mountains. He had a hundred sons, the eldest of whom was Bharata, from whom India was called Bharata-Varsha.

CHAP. 2. DESCRIPTION OF THE EARTH.

"The 7 great insular continents are Jambu, Plaksha, Salmali, Kusa, Krauncha, Saka, and Pushkara. They are surrounded severally by 7 great seas, the sea of salt water (Lavana), of sugar-cane juice (Ikshu), of wine (Sura), of clarified butter (Sarpi), of curd (Dadhi), of milk, (Dugdha), and of fresh water (Jala)."



"Jambudwipa is in the centre of all these: and in the centre of this continent is the golden mountain Meru. The height of Meru is 84,000 yojanas; and its depth below the surface of the earth is 16,000. Its diameter at the summit is 32,000 yojanas; and at its base, 16,000; so that this mountain is like the seed cup of the lotus of the earth."

The boundary mountains (of the earth) are Himavan, Hemakuta, and Nishada, which lie south of Meru: and Nila, Sweta, and Sringi, which are situated to the north of it. The two central ranges extend for 100,000 (yojanas) running east and west. Each of the others diminishes 10,000 yojanas as it lies more remote from the centre. They are 2,000 yojanas in height, and as many in breadth.

In the centre is the golden mountain Meru. There are four mountains as buttresses to Meru, each 10,000 *yojanas* in elevation. On each of these stands severally a Kadamba tree, a Jambu tree, a Pipul and a Vata; each spreading over 1,100 *yojanas*. From the Jambu tree the insular continent Jambudwipa derives its appellation. The apples of that tree are as large as elephants; when they are rotten they fall on the crest of the mountain, and from their expressed juice is formed the Jambu river, the waters of which are drunk by the inhabitants; and in consequence of drinking of that stream, they pass their days in content and health, being subject neither to perspiration, to foul odours, to decrepitude, nor organic decay.

On the summit of Meru is the vast city of Brahma, extending 14,000 *yojanas*; around it are situated the stately cities of Indra and the other regents of the spheres. The capital of Brahma is enclosed by the river Ganges, which issuing from the foot of Vishnu, and washing the lunar orb falls from the skies, and, after encircling the city, divides into four mighty rivers flowing in opposite directions.

CHAP. 3. DESCRIPTION OF BHARATA-VAERSHA.

The country which lies north of the ocean, and south of the snowy mountains is called Bharata, for there dwelt the descendants of Bharata. It is 9,000 leagues in extent, and is the land of works, in consequence of which men go to heaven, or obtain emancipation.

(Here follows a description of its provinces, rivers, and nations.)

“It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born in Bharata as men.”

CHAP. 4. DESCRIPTION OF THE OTHER DWIPAS.

In the same manner as Jambudwipa is girt round by the ocean of salt water, so that ocean is surrounded by the insular continent of Plaksha; the extent of which is twice that of Jambudwipa.

In this Dwipa is a fig tree of similar size as the Jambu-tree of Jambu-dwipa; and this Dwipa is called Plaksha after the name of the tree.

(The mountains, rivers and provinces of each Dwipa are described but they are here omitted.)

Plaksha-dwipa is surrounded by Ikshu, the sea of sugarcane juice, of the same extent as the land. Beyond is the Salmala-dwipa, which derives its name from a large Salmali (silk-cotton) tree which grows in it. The Dwipa is surrounded by the Sura sea (sea of wine) of the same extent as itself. The Sura sea is encircled by the Kusa-dwipa which is in every way twice the size of

the preceding. Kusa-dwipa is so named from a clump of Kusa grass growing there. It is surrounded by the sea of ghi, of the same size as the continent. The sea of ghi is encompassed by Krauncha-dwipa, which is twice as large as Kusa-dwipa. Krauncha is surrounded by the sea of curds, of a similar extent; and that again is encompassed by Saka-dwipa. There grows a large Saka (teak) tree.

The Saka-dwipa is encircled by the sea of milk, which is encompassed by the seventh Dwipa, or Pushkara, which is twice the size of Saka-dwipa. A fig tree grows on this Dwipa which is the especial abode of Brahma, and he resides in it, adored by the gods and demons. Pushkara is surrounded by the sea of fresh water, which is of equal extent with the continent it invests.

Beyond the sea of fresh water is a region of twice its extent, where the land is of gold, and where no living beings reside. Thence extend the Lokaloka mountain, which is 10,000 yojanas in breadth and as many in height; and beyond it perpetual darkness invests the mountain all around; which darkness is again encompassed by the shell of the egg.

Such, Maitreya, is the earth, which, with its continents, mountains, oceans and exterior shell, is 50 crores of yojanas in extent.

CHAP. 5. ACCOUNT OF PATALA AND SESHA.

The extent of the surface of the earth has thus been described. Its depth below the surface is said to be 30,000 yojanas, each of the seven regions of Patala extending downwards 10,000. These seven are called Atala, Vitala, Nitala, Gabhastimat, Mahatala, Sutala, and Patala. Their soil is generally white, black, purple, yellow, sandy, stony, and of gold. The Muni Narada, after his return from these regions to the skies, declared that Patala was much more delightful than Indra's heaven.

Below the seven Patalas is the form of Vishnu, proceeding from the quality of darkness which is called Sessa. He has a thousand heads; and the thousand jewels in his crests give light to all the regions. Sessa bears the entire world like a diadem upon his head, and he is the foundation on which the seven Patalas rest.

The ancient sage Gargi, having propitiated Sessa, acquired from him a knowledge of astronomy and astrology.

The earth, sustained upon the head of this sovereign serpent, supports in its turn the garland of the spheres, along with their inhabitants, men, demons, and gods.

CHAP. 6. THE DIFFERENT HELLS BELOW PATALA.

The names of 28 Narakas or hells are given, but there are said to be many others. The crimes punished in them respectively are stated, but only a few examples can be quoted.

A liar is condemned to the Raurava (dreadful) hell. He who kills a cow or strangles a man, goes to the Rodha hell (or that of obstruction). A drinker of wine goes to the Sukara (swine) hell. A horsedealer falls unto the Taptaloha (red-hot iron) hell. The vile wretch who eats his meal before offering food to the gods, to the pitris, or to guests, falls into the hell called Lalabhaksha (where saliva is given for food). They who rear cats, cocks, goats, dogs, hogs or toads, fall into the Puyavaha hell (where matter flows.) He who wantonly cuts down trees goes to the Asipatravana hell (the leaves of whose trees are swords). Those who apply fire to unbaked vessels (potters) go to the hell termed Vahnijwala (or fiery flame). They who, though mature, are instructed in sacred literature by their children, receive punishment in the hell called Swabhojana (where they feed upon dogs).

Suitable acts of expiation have been enjoined by the great sages for every kind of crime ; but reliance upon Krishna is far better than any such expiatory acts, as religious austerity or the like. By addressing his thoughts to Narayana at dawn, at night, at sunset, and midday, a man shall be quickly cleansed from all guilt.

CHAP. 7. THE SEVEN SPHERES.

Maitreya said : I am now desirous to hear an account of the spheres above the world.

The sphere of the earth extends as far as it is illuminated by the rays of the sun and moon ; and to the same extent is the sphere of the atmosphere (Bhuvar loka) spread above it. The solar orb is situated 100,000 leagues from the earth ; and that of the moon an equal distance from the sun. At the same interval above the moon occurs the orbit of all the lunar constellations. The planet Budha (Mercury) is 200,000 leagues above the lunar mansions. Sukra (Venus) is at the same distance from Mercury. Angaraka (Mars) is as far above Venus ; and the priest of the gods (Vrihaspati, or Jupiter) as far from Mars ; while Saturn (Sani) is 250,000 yojanas beyond Jppiter. The sphere of the 7 Rishis (Ursa Major) is 100,000 yojanas above Saturn ; and at a similar height above the Rishis is Dhruva (the pole star), the pivot or axis of the whole planetary circle.

Above Dhruva, at the distance of a crore of yojanas, lies the sphere of saints, or Mahar loka, the inhabitants of which dwell in it throughout a Kalpa, or day of Brahma. At twice that distance is Jana-loka where the pure-minded sons of Brahma reside. At four times the distance between the last two lies the Tapo-loka (the sphere of penance), inhabited by the deities who are inconsumable by fire. At six times the distance (or 12 crores) is situated Satya-loka, the sphere of truth, the inhabitants of which never again know death.

The world is encompassed on every side and above and below by the shell of the egg of Brahma. Around the outer surface of the shell flows water, for a space equal to 10 times the diameter of the world. The waters, again, are encompassed exteriorly, by fire ; fire by air, and air by mind ; mind by the origin of the elements (Ahankara) and that by Intellect ; the last is encircled by the chief Principle, Pradhana, which is infinite. It is therefore called Prakriti.

This Vishnu is the supreme spirit (Brahma), from whence all this world proceeds, who is the world, by whom the world subsists, and in whom it will be resolved. There is nothing besides the illimitable Hari.

CHAP. 8. DESCRIPTION OF THE SUN.

The chariot of the sun is 9,000 yojanas in length, and the pole is of twice that longitude. The axle is 15 millions and 7 lakhs of yojanas long ; on which is fixed a wheel, consisting of the ever-during year. The chariot has another axle which is 45,500 yojanas long. The short axle, with the short yoke, is supported by the pole-star ; the end of the longer axle, to which the wheel of the car is attached, moves on the Manasa mountain. The 7 horses of the sun's car are the metres of the Vedas, Gayatri, Vrihati, Ushnih, Jayati, Trishtubh, Anushtubh, and Pankti.

The glorious sun darts like an arrow on his southern course, attended by the constellations of the zodiac. He causes the difference between day and night, and is the divine vehicle and path of the sages who have overcome the inflictions of the world. Whilst the sun, who is the discriminator of all hours, shines in one continent in midday, in the opposite Dwipas it will be midnight.

The Sun attacked by Rakshasas.—“The night is called Ushá, and the day is denominated Vyushta, and the interval between them is called Sandhya. On the occurrence of the awful Sandhya, the terrific fiends termed Mandohas attempt to devour the sun ; for Brahma denounced that curse upon them, that, without the power to perish, they should die every day (and revive by night), and therefore a fierce content occurs daily between them and the sun. At this season pious Brahmans scatter water, purified by the mystical Omkara, and consecrated by the Gayatri, and by this water, as by a thunderbolt, the foul fiends are consumed. When the first oblation is offered with solemn invocations in the morning rite, the thousand-rayed deity shines forth with unclouded splendour. Omkara is Vishnu the mighty, the substance of the three Vedas, the lord of speech ; and by its enunciation those Rakshasas are destroyed. The sun is a principal part of Vishnu, and light is his immutable essence, the active manifestation of which is excited by the mystic syllable Om. Light effused by the utterance of Omkara becomes radiant, and burns up

entirely the Rakshasas called Mandehas. The performance of the Sandhya (the morning) sacrifice must never therefore be delayed, for he who neglects it is guilty of the murder of the sun. Protected thus by the Brahmans and the pigmy sages called Balakhilyas, the sun goes on his course to give light to the world.

Source and Virtues of the Ganges.—From the third region of the atmosphere, or seat of Vishnu, proceeds the stream that washes away all sin, the river Ganga, embrowned with the unguents of the nymphs of heaven, who have sported in her waters. Having her source in the nail of the great toe of Vishnu's left foot, Dhruva receives her and sustains her day and night devoutly on his head; and thence the seven Rishis practise the exercises of austerity in her waters, wreathing their braided locks with her waves. The orb of the moon, encompassed by her accumulated current, derives augmented lustre from her contact. Falling from on high, as she issues from the moon, she alights on the summit of Meru, and thence flows to the four quarters of the earth for its purification. The Sita, Alakananda, Chakshu, and Bhadra are four branches of but one river, divided according to the regions towards which it proceeds. The branch that is known as the Alakananda was borne affectionately by Mahadeva, upon his head, for more than a hundred years, and was the river which raised to heaven the sinful sons of Sagara, by washing their ashes. The offences of any man who bathes in this river are immediately expiated, and unprecedented virtue is engendered. Its waters, offered by sons to their ancestors in faith for 3 years, yield to the latter rarely attainable gratification. Men of the twice-born orders, who offer sacrifice in this river to the lord of sacrifice, Purushottama, obtain whatever they desire, either here or in heaven. Saints who are purified from all soil by bathing in its waters, and whose minds are intent on Kesava, acquire thereby final liberation. This sacred stream, heard of, desired, seen, touched, bathed in, or hymned, day by day, sanctifies all beings; and those who, even at a distance of a hundred yojanas, exclaim, 'Ganga, Ganga,' atone for the sins committed during three previous lives. The place whence that river proceeds, for the purification of the three worlds, is the third division of the celestial regions, the seat of Vishnu.

CHAP. 9. THE PLANETARY SYSTEM; RAIN.

The form of the mighty Hari, which is present in heaven, consisting of the constellations, is that of a porpoise, with Dhruva situated in the tail. As Dhruva revolves, it causes the moon, sun, and stars to turn round also; for all the celestial luminaries are in fact bound to the polar star by aerial cords. The upholder of the porpoise-shaped sphere is the sovereign of all, Janarddana.

Rain.—The sun with his scorching rays absorbs the moisture of the earth, and with them nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds', which, being composed of smoke, fire, and wind, can retain the waters with which they are charged. When, however, they are broken in pieces by the wind, their watery stores descend, bland, and freed from every impurity by the sweetening process of time.

CHAP. 10. THE TWELVE ADITYAS.

Between the extreme northern and southern points the sun has to traverse in a year, 180 degrees, ascending and descending. His car is presided over by divine Adityas, Rishis, heavenly singers and nymphs, Yakshas, serpents and Rakshasas (one of each being placed in it in every month).

(The names of those who preside each month are next given). "In this manner a troop of seven celestial beings, supported by the energy of Vishnu, occupies during the several months the orb of the sun. The sage celebrates his praise, and the Gandharba sings, and the nymph dances before him; the Rakshas attend upon his steps, the serpent harnesses his steeds, and the Yakshas trim the reins; the numerous pigmy sages, the Balakhilyas, ever surround his chariot. The whole troop of seven, attached to the sun's car, are the agents in the distribution of cold, heat, and rain, at their respective seasons."

CHAP. 11. THE SUN IDENTICAL WITH VISHNU.

The sun, though identified with the seven beings in his orb, is distinct from them as their chief. The entire and mighty energy of Vishnu, which is called the three Vedas, or Rich, Yajush, and Saman, is that which enlightens the world, and destroys its iniquity. It is that also, which, during the continuance of things, is present as Vishnu, actively engaged in the preservation of the universe, and already as the three Vedas-within the sun.

CHAP. 12. DESCRIPTION OF THE MOON.

The chariot of the moon has 3 wheels, and is drawn by 10 horses, of the whiteness of the jasmin, 5 on the right half (of the yoke), 5 on the left. It moves along the asterisms, and in like manner as the sun, is upheld by Dhruva; the cords that fasten it being tightened or relaxed in the same way, as it proceeds on its course. The horses of the moon spring from the bosom of the waters, drag the car for a Kalpa, as do the coursers of the sun.

The radiant sun supplies the moon, when reduced by the draughts of the gods to a single kala, with a single ray; and in the same proportion as the ruler of the night was exhausted by the celestials, it is replenished by the sun, the-plunderer of the

waters; for the gods drink the nectar and ambrosia accumulated in the moon during half the month, and from this being their food they are immortal. 36,333 divinities drink the lunar ambrosia. When two digits remain, the moon enters the orbit of the sun, and abides in the ray called Amá; whence the period is termed Amávásya. In that orbit the moon is immersed for a day and night in the water; thence it enters the branches and shoots of trees; and thence goes to the sun. Consequently any one who cuts off a branch or casts down a leaf when the moon is in the trees (the day of its rising invisible) is guilty of Brahmanicide. When the remaining portion of the moon consists of but a 15th part, the pitris approach it in the afternoon, and drink the last portion, that sacred Kala which is composed of Ambrosia, and contained in the two digits of the form of the moon. Having drunk the nectar effused by the lunar rays on the day of conjunction, the Pitris are satisfied, and remain tranquil for the ensuing month.

The Cars of the Planets.—The chariot of Budha (Mercury) the son of Chandra, is drawn by 8 reddish-brown horses of the speed of the wind. The vast car of Sukra (Venus) is drawn by earth-born horses, equipped with a protecting fender and a floor, armed with arrows, and decorated by a banner. The splendid car of Bhauma (Mars) is drawn by 8 horses, of ruby red, sprung from fire. Vrihaspati (Jupiter) has a golden car drawn by 8 pale-coloured horses; the tardy-paced Sani (Saturn) moves slowly along in a car drawn by piebald steeds. Eight black horses draw by the dusky chariot of Rahu. On the Parvas (lunar and solar eclipses), Rahu directs his course from the sun to the moon, and back again from the moon to the sun. The 8 horses of the chariot of Ketu are of a dusky red colour.

In the same manner as the oilman himself, going round, causes the spindle to revolve, so the planets travel round, suspended by cords of air which are circling round a centre.

From the waters, which are the body of Vishnu, was produced the lotus-shaped earth, with its seas and mountains. The stars are Vishnu; the worlds are Vishnu; forests, mountains, regions, rivers, oceans are Vishnu: he is all that is, all that is not.

All the diversities of earth and the rest, are the illusions of the apprehension.

CHAPS. 13—16. LEGEND OF BHARATA.

King Bharata resided constantly at the sacred place Salagrama. He was ever repeating the names of Vishnu, nothing else did he utter even in his dreams. He abdicated his throne that he might continue constant in meditation to him.

While at his hermitage one day he went to bathe in the river, and there saw a ~~dog~~ ^{lion} with young, frightened by a lion. Her

fawn, which was brought forth suddenly, fell into the water and the sage rescued it. He brought the animal up, and becoming excessively attached to it, his meditation was interrupted. In course of time he died, watched by the deer with tears in its eyes, like a son mourning for his father. As he himself expired, he cast his eyes upon the deer, and thought of nothing else. For this misapplied devotion, he was born again as a deer, with the faculty of recollecting his former life. In this form living an austere life, and having atoned for his former error, he was born again as a Brahman. But his person was ungainly, and he looked like a crazy idiot. He discharged servile offices and was a palanquin bearer; but he discoursed deeply upon philosophy, expounding the nature of existence, the end of life, and the identification of the individual with the universal spirit. He also related the story of Ribhu and Nidagha. The latter, the pupil of the former, becomes a prince, and is visited by his preceptor, who explains to him the principles of unity and departs. Ribhu returns to his disciple, and perfects him in divine knowledge. The same course is recommended to the Raja by Bharata, who thereupon obtains final liberation.

Whoever narrates or listens to this history becomes fitted for ultimate emancipation.

BOOK III.

This Book describes the Manwantaras, Divisions of the Vedas, the Duties of the four castes, Shraddhas, &c.

CHAP. 1. THE MANUS AND MANWANTARAS.

"Manu" comes from *man*, 'to think.' It means 'The man.' This name belongs to 14 supposed progenitors of mankind, each of whom holds sway for a period called a Manwantara (*manu-antara*). The age of a Manu is said to be 4,320,000 years.

The first Manu was Swayambhuva, who sprang from Swayambhu, the self-existent.

The Manu who presides over the 7th Manwantara, the present period, is Vaivaswata, the son of the sun.

The names of the first seven Manus are given, with the supposed gods and rishis of each period.

The various forms of Vishnu in the Manwantaras are mentioned. "Because this whole world has been pervaded by the energy of the deity, he is entitled Vishnu, from the root *vis*, 'to enter' or 'pervade'; for all the gods, the Manus, the Rishis, the sons of Manus, the Indras the sovereigns of the gods, all are but the impersonated might of Vishnu.

CHAP. 2. THE SEVEN FUTURE MANUS.

The story of the wives of the Sun is given as below, Sanjna, the daughter of Visvakarma, was the wife of the sun,

and bore him 3 children, the Manu, (Vaivaswata), Yama, and the goddess Yami. Unable to endure the brightness of her lord, Sanjna gave him Chhaya as his handmaid, and repaired to the forests to practise devout exercises. The sun supposing Chhaya to be his wife Sanjna, begot by her three other children Saturn, another Manu (Savarni) and a daughter Tapati. Chhaya upon one occasion, being offended with Yama, denounced an imprecation upon him, and thereby revealed to Yama and the Sun that she was not in truth Sanjna, the mother of the former. Being further informed by Chhaya that his wife had gone to the wilderness, the Sun beheld her by the eye of meditation engaged in austerities in the figure of a mare. Changing himself into a horse, he rejoined his wife, and begot three other children, the two Aswins and Revanta, and then brought Sanjna back to his own dwelling. To diminish his intensity, Visvakarma placed the luminary on his lathe, to grind off some of his effulgence; and in this manner reduced it an eighth. The parts of the divine Vaishnava splendour residing in the sun, that were filed off by Visvakarma, fell blazing down upon the earth, and the artist constructed of them the discus of Vishnu, the trident of Siva, the weapon of the god of wealth, the lance of Kartikeya, and the weapons of the other gods.

Savarni, the eighth Manu, was succeeded by six others whose names are given.

An entire Kalpa is said to comprise 14 Manwantaras, and it is succeeded by a night of similar duration; during which Janardana having swallowed up the three spheres, sleeps on the serpent Sesha amidst the ocean. Being after that awake, he again creates all things as they were before.

CHAP. 3. DIVISION OF THE VEDA.

In every Dwapara (or third) age, Vishnu, in the person of Vyasa, in order to promote the good of mankind, divides the Veda, which is properly but one, into many portions. He makes the Vedas fourfold to adapt it to the capacities of mortals.

Twenty-eight times have the Vedas been arranged by the great Rishis in the Vaivaswatar Manwantara in the Dwapara age. In the first Dwapara age the distribution was made by Swayambhu (Brahmá) himself; on the second the arranger of the Veda (Veda-vyása) was Prajapati; in the third Usanas, &c.

The syllable Om is defined to be the eternal monosyllabic Brahma the (Supreme Divinity). The word Brahma is derived from the root Vriha (to increase), because it is infinite, and because it is the cause by which the Vedas are developed. Vasudeva is the same with the supreme spirit, which is Brahma. He, distinguished as consisting of the Vedas, creates the Vedas, and divides them into branches.

CHAP. 4. LAST DIVISION OF THE VEDA.

The original Veda, in 4 parts, consisted of 100,000 stanzas; and from it sacrifice of 10 kinds proceeded. In the 28th Dwapara age, Vyasa separated the 4 portions of the Veda into 4 Vedas. In the same manner as the Vedas were arranged by him as Vedavyasa, so were they divided in former periods by all the preceding Vyasas. The Vyasa called Krishna Dwaipayana was the deity Narayana; who else could have composed the Mahabharata?

When Vyasa was enjoined by Brahmā to arrange the Vedas, he took 4 persons well read in those works, as his disciples. He appointed Paila reader of the Rich; Vaisampayana of the Yajush; and Jaimini of the Sama-Veda; and Sumantu, who was conversant with the Atharva-Veda.

By dividing the Veda into four parts, Vyasa instituted the sacrificial rite, that is administered by 4 kinds of priests; in which it was the duty of the Adhwaryu to recite the prayers (Yajush) (or direct the ceremony); of the Hotri to repeat the hymns (Richas); of the Udgatri to chaunt other hymns (Sama); and of the Brahman, to pronounce the formulæ called Atharva. Then the Muni, having collected together the hymns called Richas, compiled the Rig-Veda; with the prayers and directions termed Yajushas he formed the Yajur-Veda; with those, called Sama, Sama-Veda; and with the Atharvas, he composed rules for ceremonies.

CHAP. 5. STORY OF YAJNAVALKYA.

Of the tree of the Yajur-Veda there were 27 branches, which Vaisampayana, the pupil of Vyasa, compiled, and taught to as many disciples. Among these was Yajnavalkya.

One day Yajnavalkya displeasing Vaisampayana, he was commanded to relinquish all that he had learned from him. Yajnavalkya said, "I have had enough; it is no more than this;" upon which he brought up from his stomach the texts of the Yajush he had learned, stained with blood. The other scholars of Vaisampayana, transforming themselves to partridges (Tittiri), picked up the texts which he had disgorged, and which from that circumstance was called Taittiriya.

Yajnavalkya being anxious to recover possession of the texts of the Yajush which he had lost, addressed himself strenuously to the worship of the sun. The sun, eulogized, appeared to the sage in the form of a horse, and said, "Demand what you desire." "Give me," said Yajnavalkya, "a knowledge of those texts of the Yajush, with which even my preceptor is unacquainted." Accordingly the sun imparted to him the texts of the Yajush, which were unknown to Vaisampayana; and because these were revealed by

the son in the form of a horse, the Brahmans who study that portion of the Yajush are called Vajis (horses.)

CHAP. 6. THE PURANAS, ETC.

The chapter first describes the divisions of the Sama-Veda and Atharva Veda.

Vyasa compiled a Puranik Sanhita, consisting of historical and legendary traditions, prayers and hymns, and sacred chronology. He had a distinguished disciple, Suta, also called Romaharshana, and to him the great Muni communicated the Puranas. Then the names of the 18 Puranas follow.

The 4 Vedas, the 6 Angas (or subsidiary portions of the Vedas, viz. Siksha, rules for reciting the prayers, the accents and tones to be observed; Kalpa, ritual; Vyakarana, grammar; Nirukta, glossarial comment; Chhandas, metre; and Jyotish, (astronomy), with Mimansa (theology); Nyaya (logic); Dharma, (the institutes of law), and the Puranas, constitute the 14 principal branches of knowledge; or they are considered as 18, with the addition of these 4; the Ayur-Veda, medical science (as taught by Dhanwantari; Dhanur-Veda, the science of archery or arms as taught of Bhrgu; Gandharba-Veda, or the drama and the arts of music, dancing, &c., of which the Muni Bharata was the author; and the Artha Sastram, or science of government, as laid down first by Vrihaspati.

CHAP. 7. WORSHIPPERS OF VISHNU NOT SUBJECT TO YAMA.

This universe is everywhere swarming with living creatures, large and small. All these are captives in the chain of acts, and at the end of their existence become slaves to the power of Yama, by whom they are sentenced to painful punishments. Released from these inflictions, they are again born in the condition of gods, men, and the like; and thus living beings continually revolve. The question is by what acts men may free themselves from subjection to Yama?

A Kalinga Brahman related a story, which had been revealed to him by a sage who remembered his former existence, in a dialogue that occurred between Yama and one of his ministers.

Yama beholding one of his servants with his noose in his hand, whispered to him, "Keep clear of the worshippers of Madhusadana. I am the lord of all men, the Vaishnavas excepted. I was appointed by Brahma to restrain mankind, and regulate the consequences of good and evil in the universe. But he who obeys Hari, as his spiritual guide, is here independent of me; for Vishnu is of power to govern and control me. He who through holy knowledge diligently adores the lotus foot of that Hari, who is revered by the gods, is released from all the bonds of sin; and you must avoid him as you would avoid fire fed by oil."

CHAP. 8. THE WORSHIP OF VISHNU ; DUTIES OF THE CASTES.

The supreme Vishnu is propitiated by a man who observes the institutions of caste, order, and purificatory practices : no other path is the way to please him.

The Brahman should make gifts, should worship the gods with sacrifices, should be assiduous in studying the Vedas, should perform ablutions and libations with water, and should preserve the sacred flame. For the sake of subsistence he may offer sacrifices on behalf of others, and may instruct them in the Sastras ; and he may accept presents of a liberal description in a becoming manner. He must ever seek to promote the good of others, and do evil to none.

The Kshatrya should cheerfully give presents to Brahmans, perform various sacrifices, and study the scriptures. His especial sources of maintenance are arms, and the protection of the earth, Brahmá, the great parent of creation, gave to the Vaisya the occupations of commerce and agriculture, and the feeding of flocks and herds, for his means of livelihood. Sacred study, sacrifice, and donation are also his duties, as is the observance of fixed and occasional rites.

Attendance upon the three regenerate castes is the province of the Sudra, and by that he is to subsist, or by the profits of trade, or the earnings of mechanical labour. He is also to make gifts ; and he may offer the sacrifices in which food is presented, as well as obsequial offerings.

In times of distress the peculiar functions of the castes may be modified.

CHAP. 9. DUTIES OF STUDENTS, HOUSEHOLDERS, ETC.

When the youth has been invested with the thread of his caste, let him diligently prosecute the study of the Vedas in the house of his preceptor, leading a life of continence. In the morning Sandhya, he is first to salute the sun ; in the evening, fire ; and then to address his preceptor with respect. He must stand when his master is standing ; he must never sit, nor walk, nor stand when his teacher does the reverse. Let him eat the food he has collected as alms, when permitted by his teacher. Let him bathe in water which has first been used for the preceptor's ablutions ; and every morning bring fuel and water, and whatsoever else may be required.

When the scriptural studies have been completed and dismissal has been received from the Guru, let the regenerate man enter into the order of the householder ; and taking into himself, with lawful ceremonies, house, wife, and wealth, discharge to the best of his ability the duties of his station. He should satisfy the pitris with funeral cakes ; the gods with oblations ; guests with hospitality ; the progenitors of mankind with progeny ; the spirits

with the residue of oblations; and all the world with words of truth. A guest disappointed by a householder, who turns away from his door, transfers to the latter all his own misdeeds, and bears away his religious merit.

When the householder arrives at the decline of life, let him consign his wife to the care of his sons, and go himself to the forests. Let him there subsist upon leaves, roots, and fruits, and sleep upon the ground. He must beg alms and present food to all creatures. The sage who follows these rules and leads the life of a hermit consumes like fire all imperfections, and conquers for himself the mansions of eternity.

The fourth order is that of the mendicant. Let the wandering mendicant call nothing his own, and suppress desire, anger, covetousness, pride, and folly.

CHAP. 10. MARRIAGE, ETC.

When a son is born let his father feed a couple of Brahmans, seated with their faces to the east; and according to his means offer sacrifices to the gods and pitris. Let him present to the pitris balls of meal mixed with curds, barley, and jujubes. Next upon the tenth day after birth, let the father give a name to his child; the first term of which shall be the appellation of a god, the second of a man. After this and the succeeding initiatory rites, the purified youth is to acquire religious knowledge in the mode that has been described, in the dwelling of his spiritual guide.

When he has finished studies, he may take a wife, he may remain as a student, he may become a hermit or a religious mendicant.

If he marry, he must select a maiden who is of a third of his own age. He must not marry a girl who is vicious or unhealthy; one who has been ill brought up; who has a beard; who croaks like a raven; one who is a dwarf, or who is very tall; &c.

The forms of marriage are eight. The *Paisacha*, the last, is the worst.

CHAP. 11. DAILY PURIFICATIONS, ETC.

Let the wise man awake about two hours before sunrise and meditate. Having risen, he must offer adorations to the sun; and then, in the south-east quarter, remote from the village attend to the calls of nature. A wise man will never void his urine on his own shadow, nor on the shadow of a tree, &c. Excrements should not be passed in a ploughed field, or pasturage, &c. By day let him void them with his face to the north, and by night with his face to the south. One handful of earth is sufficient for purification after voiding urine; three after passing ordure; then ten handfuls are to be rubbed over the left hand, and seven over both hands. Let him then rinse his mouth with pure water, cleanse his feet,

washing them well with water. He is to drink water then three times, and twice wash his face with it; and next touch with it his head, the cavities of the eyes, ears, and nostrils, the forehead, the nostrils, the heart. Having finally washed his mouth, a man is to clean and dress his hair and to decorate his person before a glass.

Before all established rites the householder should bathe, clad in clean clothes, he should scatter water thrice to gratify the gods, as many times to please the Rishis, once to propitiate Prajapati, and thrice to satisfy the pitris.

Having rinsed his mouth, he is to offer water to the sun, touching his forehead with his hands joined, and offer prayer. He is then to perform the worship of the house, presenting to his tutelary deity water, flowers, and incense. Having worshipped the domestic deities, he will cast some rice on a clean spot of ground, as an offering to gods, demons, ants, and all other creatures.

Guests are to be received with hospitality. Food is also to be given, to Brahmins and mendicants. The sin of want of hospitality at night is eight times greater than during the day.

Minute directions are given about food, and about retiring to rest.

CHAP. 12. MISCELLANEOUS DUTIES.

Let a respectable householder ever venerate the gods, cows, Brahmins, saints, aged persons, and holy teachers. Let him observe the two daily Sandhyas, and offer oblations to fire. Let him never appropriate another's property, nor address him with the least unkindness. Let him never associate with immoral persons. Let not a prudent man enter into contention.

Let not a man treat women with disrespect, nor let him put entire faith in them. He who is a worshipper of the gods and sages, who gives cakes and water to the pitris, and who exercises hospitality, obtains the highest rewards after death.

CHAP. 13. SHRADDHAS.

Obsequial rites are of three descriptions, initiative, intermediate, and subsequent. The first are those which are observed after the burning of the corpse until the touching of water, &c., (or until the cessation of uncleanness.) The intermediate ceremonies are the Shraddhas called Ekoddishtha, which are offered every month; and the subsequent rites are those which follow the Sapindikarana, when the deceased is admitted among the ancestors of his race; and the ceremonies are thenceforth general or ancestral. The first set of rites are to be performed by the kindred of the father or mother, whether connected by the offering of the cake or of water, by the associates of the deceased, or by the prince who inherits his property. The first and last rites are both to be performed by sons and other relations, and by daughter's sons and their sons; and so

are the sacrifices on the day of the person's death. The last class, or ancestral rites, are to be performed annually, with the same ceremonies as are enjoined for the monthly obsequies.

CHAP. 14. SHRADDHAS WHEN MOST EFFICACIOUS.

A householder should offer a voluntary sacrifice at eclipses of the sun and moon or on dreaming unlucky dreams. The Pitris derive satisfaction for 8 years from ancestral offerings upon the day of new moon when the star of the conjunction is Anuradha, Visakha or Swati; and for 12 if it is Pūshya, Ardra or Punarvasu. A Shraddha on the third day of the month Vaisakha and the ninth of Kārtika in the light fortnight, contents the Pitris for a thousand years. Food and water presented when the asterism Dhanishtha is combined with the day of new moon, content the Pitris for 10,000 years; whilst they repose for a whole age when satisfied by offerings made on the day of new moon when Ardra is the lunar mansion.

He who, after having offered food and libations to the Pitris, bathes in the Ganges, Satlej, Vipasa, Saraswati, or the Gomati at Naimisha, expiates all his sins. The Pitris say, 'Prosperous and affluent shall that man ever be, who in honour of us gives to the Brahmans, if he is wealthy, jewels, clothes, land, conveyances, wealth, or any valuable presents; or who, with faith, humility, entertains them with food, according to his means, at proper seasons.'

CHAP. 15. OFFERINGS AT SHRADDHAS.

The Brahmans who should be fed at ancestral ceremonies are first described. Men of bad character should not be invited.

First, let the householder offer oblations to his maternal grandfather, together with the worship of the Visvadevas. Let him feed the Brahmans who are appropriated to the gods and to maternal ancestors with their faces to the north; and those set apart for paternal ancestors, and ancestors in general, with their faces to the east. Let him who is acquainted with the ritual offer a libation to the gods with water and barley, having presented to them flowers, perfumes, and incense. Let him offer the same to the Pitris, placed upon his left.

The sacrificer is then to offer food without salt or seasoning, to fire, three several times exclaiming first, 'To fire, the vehicle of the oblations to the manes, Swaha.' Afterwards presenting the Brahmans with choice viands, well-dressed and seasoned, and abundant, he is to request them civilly to partake of them.

Having next recited the prayer for the discomfiture of malignant spirits and scattered sesamum seeds upon the ground, the Brahmans who have been fed are to be addressed, in common with the ancestors of the sacrifices, in this manner: 'May my father, grandfather, and great grandfather, in the person of these Brah-

mans receive satisfaction. May my father, grandfather, and great-grandfather derive nutriment from these oblations to fire. May my father, grandfather, and great grandfather derive satisfaction from the balls of food placed by me on the ground! May my maternal grandfather, his father and his father also enjoy contentment from my offerings. May all the gods experience gratification, and all evil beings perish.

When the Brahmans have eaten sufficiently, the householder, may place upon the ground balls made of boiled rice and condiments, along with sesamum seeds, for his paternal and maternal ancestors. Then he is to give the Brahmans gifts according to his power, soliciting their benedictions with the exclamation, 'Swadha!' After dismissing the paternal ancestors, the gods, the maternal ancestors, and the Brahmans, the householder will take his own meal along with his friends.

The Visvadevas and paternal and maternal ancestors, and the living members of a man's family are all nourished by the offerer of ancestral oblations. . 4290

CHAP. 16. THINGS TO BE OFFERED AT SHRADDHAS.

Ancestors are satisfied for a month with offerings of rice or other grain, with ghi, with fish, or the flesh of the hare, of birds, of the hog, the goat, the deer, the sheep, or with the milk of the cow, and its products. They are for ever satisfied with flesh, and with that of the long-eared white goat in particular. On the other hand the householder must not offer millet, nor lentils, nor gourds, nor onions, nor salt. If an obsequial rite is looked at by an outcast, a heretic, by a cock, a monkey, a woman in her courses or pregnant, by an unclean person, neither gods nor pitris will partake of the food. The ceremony should therefore be performed in a spot carefully enclosed. Let the performer cast sesamum on the ground, and drive away malignant spirits.

This song of the Pitris was heard by Ikshwaku, the son of Manu: "Those of our descendants shall follow a righteous path who shall reverently present us with cakes at Gaya. May he be born of our race who shall give us offerings on the 13th of Bhadrapada and Magha; or when he performs any domestic ceremony accompanied by donations to the Brahmans!"

CHAP. 17. THE GODS DEFEATED BY THE DAITYAS.

Ancestral rites are not to be looked upon by heretics or apostates. The Rig, Yajur, and Sama Vedas constitute the triple covering of the several castes, and the sinner who throws this off is said to be naked (or apostate).

There was formerly a battle between the gods and Daityas for the period of a divine year, in which the gods were defeated by the demons under the command of a son of Hiranyakhasipu. The

discomfited deities fled to the northern shore of the milky ocean, where engaging in religious penance, they glorified Vishnu.

Upon the conclusion of their prayers, the gods beheld Hari, armed with the shell, the discus, and mace, riding on Garuda. Prostrating themselves before him, they said, "Have compassion upon us, O lord and protect us. The Daityas have seized upon the three worlds, and appropriated the offerings which are our portion. Do thou instruct us in some device by which we may be able to exterminate the enemies of the gods."

The mighty Vishnu then emitted from his body an illusory form, which he gave to the gods, saying, "This deceptive vision shall wholly beguile the Daityas, so that, being led astray from the path of the Vedas, they may be put to death."

CHAP. 18. BUDDHA'S FALSE TEACHING ; SATADHANU.

This illusory form was Buddha : assuming the appearance of a naked mendicant, he addressed the Daityas engaged in ascetic penances. "The duties that I will teach you are the secret path to liberation ; there are none beyond or superior to them." So the Daityas were seduced from their proper duties by the repeated lessons of their illusory preceptor. The Vedas were in a short time deserted by most of the Daitya race. Some spoke evil of the sacred books ; some blasphemed the gods. "If an animal slaughtered in religious worship is thereby raised to heaven, would it not be expedient for a man who institutes a sacrifice to kill his own father for a victim ?"

When the Daityas had thus declined from the path of holy writings, the deities took courage, and gathered together for battle. The Daityas having discarded the armour of religion were slain by the gods who had adhered to the righteous path.

One day a king, named Satadhanu, and his wife Saivya, a woman of great virtue, after fasting and bathing in the Bhagirathi, met a heretic on the way home. The king spoke to him, but Saivya cast her eyes on the sun. After a time the king died, and his wife ascended the funeral pile.

In consequence of the fault committed by Satadhanu by speaking to a heretic when engaged in a solemn fast, he was born as a dog. His wife was born as the daughter of the Raja of Kasi, with a knowledge of the events of her pre-existence. His father wished to marry her, but she always refused. With the eye of divine intelligence she recognised her former husband in a dog and placed upon his neck the bridal garland, accompanying it with the marriage rites and prayers. The Raja was successively born as a jackal, wolf, vulture, crow, peacock, and at last as the son of a person of distinction. He and his former wife were married, and upon his father's decease, Satadhanu reigned over the country of Videha.

When he died in battle, Saivya again mounted the funeral pile, and both ascended to heaven.

Such is the sin of conversing with a heretic.

BOOK IV.

This Book contains an account of the Solar and Lunar Dynasties.

CHAP. 1. ORIGIN OF THE SOLAR DYNASTIES.

From the right thumb of Brahma was born the patriarch Daksha; his daughter was Aditi, who was the mother of the sun. The Manu Vaivaswata was the son of the celestial luminary, and his sons were Ikshwaku, Nriga, Drishta and others. Manu before their birth being desirous of sons, offered sacrifice, but the rite being deranged, a daughter, Ila, was produced. Through the favour of the divinities, however, her sex was changed, and she became a man, named Sudyumna. Subsequently from the effects of a curse she again became a woman, and was married to Budha, son of the deity of the moon. She had by him a son called Pururavas. Through the favour of Vishnu, Ila once more became Sudyumna, in which character he had three sons Utkala, Gaya, and Vinata.

The sons of Manu had numerous descendants. One of them, named Raivata, had a very lovely daughter. He went to Brahma to consult the god where a fit bridegroom was to be met with. When he arrived, the choristers were singing before Brahma, and Raivata, waiting till they had finished, prostrated himself before Brahma and made his request. Brahma told him that ages had passed away while he was listening; the Kali period was now at hand. He was recommended to give his daughter to Baladeva. As Revati was excessively high, Baladeva shortened her with the end of his ploughshare, and she became his wife.

CHAP. 2. IKSHWAKU AND HIS SONS.

Ikshwaku was born from the nostril of the Manu as he happened to sneeze. He had a hundred sons of whom the three most distinguished were Vikuksha, Nimi, and Danda. One day Ikshwaku being desirous of celebrating ancestral obsequies, ordered Vikukshi to bring him flesh suitable for the offering. The prince accordingly went into the forest and killed many deer and other wild animals. Being weary and hungry, he sat down and ate a hare; after which, being refreshed, he carried the rest of the game to his father. Vasistha, the family priest, was summoned to consecrate the food; but he declared that it was impure, in consequence of Vikukshi having eaten a hare from amongst it. Vikukshi was in consequence abandoned by his offended father, and the epithet Sasada

(hare-eater) was affixed to him by the Guru. On the death of Ikshwaku, the dominion of the earth descended to Sasada, who was succeeded by his son Puranjaya.

In the Treta age, a violent war broke out between the gods and the Asuras, in which the former were vanquished. They consequently propitiated Vishnu for assistance. He told them that he would infuse a portion of himself into Puranjaya who would destroy all their enemies. Puranjaya agreed to do so, if Indra would carry him on his shoulders. Indra, assuming the form of a bull, carried the prince on his hump, who destroyed in battle all the enemies of the gods.

Yuvanaswa, a descendant of Puranjaya, had no son. A religious rite was instituted to procure him progeny. During the night Yuvanaswa drank some consecrated water. When the Munis found the water had been drunk, they asked who had taken it and said, "The queen that has drunk this water shall give birth to a mighty son." "It was I," exclaimed the Raja, "who unwittingly drank the water." In the belly of Yuvanaswa a child was conceived, which in due time ripped open the right side of the Raja, and was born, but the Raja did not die. Indra became the nurse of the child, who was named Mandhatri.

Mandhatri had 3 sons and 50 daughters. Saubhari, an ascetic, had spent 12 years immersed in a piece of water. Seeing the children and grandchildren of the king of the fishes frolicking around their father, Saubhari wished to have children, and asked one of the daughters of Mandhatri in marriage. Fearing that his daughters would refuse an emaciated old man, but afraid of his curse, he told the sage to go into the interior of the palace, and if any of the daughters was willing to marry him, he might have her to wife. When he entered the palace, Saubhari assumed a most beautiful form, and all the 50 daughters wished to have him as their husband. Mandhatri gave him them all; and the sage employed Visvakarma to build a splendid palace for each, and in due time he had 150 sons.

CHAP. 3. THE SNAKE GODS. BIRTH OF SAGARA.

Saubhari abandoned his children and splendid home, and, accompanied by his wives, entered the forest.

The Gandharbas, 60 millions in number, defeated the tribes of the snake gods, and took their jewels. On appealing to Vishnu, he promised to enter into Purukutsa, and conquer the Gandharbas. The snake gods sent Narmada to conduct Purukutsa, who destroyed the Gandharbas. In recognition of the services of Narmada, the snake gods promised that whoever repeated "Salutation to Narmada, defend me from the serpent's poison," would never be bitten by a snake.

A prince, called Bahu, overcome by his enemies fled to the

jungle where he died. His queen wished to ascend the funeral pile, but a sage forbade her as a great emperor was in her womb. In obedience to this command she gave up her intention. The birth of her son had been hindered for 7 years by poison given by a rival queen, but the child, after certain ceremonies, was brought forth. He was called Sagara (from *sa* with, and *gara*, poison).

When the boy grew up, he vowed to recover his patrimonial kingdom and exterminate the tribes by whom it had been overrun. He also subdued several other nations. He made the Yavanas shave their heads entirely; the Sakas he compelled to shave the upper half of their heads; other nations were made to wear their hair and beards long. Sagara, after the recovery of his kingdom, reigned over the seven-zoned earth with undisputed sway.

CHAP. 4. THE SONS OF SAGARA; BIRTH OF RAMA.

Sagara had two wives, Sumati and Kesini. The sage Aurva promised as a boon that one wife should bear one son and the other 60,000,* which happened accordingly. Asamanjas, the former, was very wicked, and the 60,000 sons followed his example. The gods asked the Muni Kapila, a portion of Vishnu to protect the world. He promised that in a short time all the sons would be destroyed.

Sagara engaged in the performance of an Aswamedha, but although the animal was guarded by his 60,000 sons, it was carried off to Patala. Sagara directed his sons to recover it. They dug their way to Patala, and there they found the horse grazing, and the sage Kapila seated close by, engaged in meditation. Conceiving Kapila to be the thief, they cried, 'kill him!' 'Kill him!' The Muni slowly raised his eyes, and looked upon them for an instant, when they were reduced to ashes.

Their remains were discovered by Ansutnat, the son of Asamanjas, who, bowing respectfully to Kapila, he promised that when the bones and ashes were washed by the Ganges his uncles' would be raised to heaven. Sagara, on recovering the horse, completed the sacrifice, and gave the name Sagara (ocean) to the chasm which his sons had dug.

A very short account is given of the history of Rama. The god from whose navel the lotus springs became fourfold as the sons of Dasaratha, Rama, Lakshmana, Bharata, and Satrugna, for the protection of the world. Rama broke the mighty bow of Maheswara, and received the hand of Sita, the daughter of the King. Obedient to the command of his father, he entered the forest,

* The Mahabharat, Vana-Parva, says the 60,000 sons were born in a gourd. They were afterwards placed in vessels of milk, and had separate nurses.

accompanied by Lakshmana and his wife. Having built and been across the ocean and destroyed the whole Rakshasa nation, he was covered his bride Sita, whom the ten-headed Ravana had carried off, and returned to Ayodhya with her.

Bharata made himself master of the country of the Gandharbas; Satrughna having killed the Rakshasa chief Lavana, took possession of his capital Mathura.

Having by their valour rescued the whole world, Rama, Lakshmana, Bharata, and Satrughna reascended to heaven.

CHAP. 5. NIMI. ORIGIN OF SITA.

Nimi, the son of Ikshwaku, instituted a sacrifice that was to endure for a thousand years, and applied to Vasishtha to offer the oblations. Vasishtha said that he had been preengaged by Indra for 500 years; but if the Raja would wait for some time, he would come. The king made no answer, and Vasishtha went away supposing that he had assented. On the completion of the ceremonies for Indra, Vasishtha returned with all speed to Nimi. Vasishtha on finding that Nimi had employed Gautama and other priests to minister at his sacrifice, cursed Nimi to the effect that he should thenceforth cease to exist in a corporeal form. Nimi retorted the curse upon the sage. Both abandoned the bodily condition. The corpse of Nimi was preserved by fragrant oils and resins till the completion of the sacrifice. The gods were willing to restore Nimi to life, but he declined. The gods then placed Nimi in the eyes of all living creatures; in consequence of which their eyelids are ever opening and shutting. A wink of the eye is called *nimisha*, and the legend was probably built upon the resemblance of the two words.

As Nimi left no successor, the Munis agitated his body and produced from it a prince, called Janaka. In consequence of his father being without a body (*videha*), he was termed also *Vaideha*, 'the son of the bodiless.'

One of the descendants of Janaka was called Siradhwaja. When ploughing the ground, to prepare it for a sacrifice, which he instituted an order to obtain progeny, there sprang up in the furrow a damsel, who became his daughter Sita, and was afterwards married to Rama.

CHAP. 6. KINGS OF THE LUNAR DYNASTY.

Atri, the son of Brahma, had a son called Soma (the moon), whom Brahma installed as sovereign of plants, Brahmans, and stars. Soma, after performing the *Rajasuya* sacrifice, became proud and licentious. He carried off Tara, the wife of Vrihaspati, the preceptor of the gods. In a conflict for her which took place, the Asurs joined Soma, while the gods assisted Vrihaspati. The Earth, shaken to her centre, begged Brahma to interpose. Soma was

jungle fled to restore Tara. Tara, who was pregnant, brought forth pile. exceedingly beautiful son, who was claimed both by Soma and Irithaspati. Tara long refused to tell who was the father, but at last she said it was the child of Soma. Soma embracing his son, said, "Well done, my boy, verily thou art wise;" and hence his name was Budha "he who knows." Budha was regent of the planet Mercury—not Buddha.

Budha had a son, called Pururavas. Urvasi, a celestial nymph, renowned for her beauty, having incurred the curse of Mitra and Varuna, came down to the earth, where she and Pururavas fell in love with one another. They dwelt together for 61,000 years. Urvasi had made it a condition that two rams which she loved as children should be kept near her bedside, and Pururavas was never to see her undressed. The Gandharvas in heaven knowing the agreement, stole one of the rams at night, and the cries of Urvasi made Pururavas seize his sword to rescue it. Just then the Gandharvas sent a flash of lightning, which displayed the person of Urvasi, so she disappeared. Afterwards she promised to spend with him one night a year, and had six sons. The loves of Pururavas, the Vikrama, or hero, and of Urvasi, are the subject of Kalidasa's drama, called Vikramorvasi.

CHAP. 7. DESCENDANTS OF PURURAVAS.

One of the descendants of Pururavas was called Jahnu. This prince, whilst performing a sacrifice, saw the place overflowed by the Ganges. Highly offended at this intrusion, by the power of his devotion, he drank up the river. The gods appeared him and re-obtained Ganga from him as his daughter whence she is called Jahnavi.

Another descendant of Pururavas was Gadhi, who had a daughter named Satyavati. Richika, descended from Bhrigu, demanded her in marriage. He was asked to give as a marriage present a thousand white horses with one black ear. These were obtained through Varuna, and the marriage took place. To effect the birth of a son, he prepared a dish for his wife, and at her request another for her mother. They exchanged messes. In consequence of this she was to have a warlike son, while her mother's would be a peaceful Brahman. Satyavati prayed that the warrior might be her grandson and not her son, to which the Muni agreed. Her mother brought forth Visvamitra; she gave birth to Jamadagni. Satyavati afterwards became the Kausiki river. Jamadagni married Renuka, and had by her Parasurama, the destroyer of the Kshatriya race.

CHAP. 8. DHANWANTARI.

Ayus, the eldest son of Pururavas, had numerous descendants. Among them was Dhanwantari, whose nature was exempt

from human infirmities, and who in every existence, had been master of universal knowledge. In his past life (or when he was produced by the churning of the milky sea), Narayana had conferred upon him the boon that he should subsequently be born in the family of Kasiraja, should compose the eightfold system of medical science, and should be thereafter entitled to a share of offerings made to the gods. Among his descendants was Pratarddana, also called Satrujit, 'the victor over his foes.' Of his son Alarka it was said, "For 60,600 years no other youthful monarch except Alarka ruled over the earth."

CHAP. 9. DESCENDANTS OF RAJI.

Raji, son of Ayus, had 500 sons of unequalled valour. In a war between the demons and the gods both sought Raji's assistance. Raji agreed to assist the gods, if he should be their Indra, to which they agreed, and Raji destroyed the army of their enemies.

When the demons were discomfited, Indra placed the feet of Raji upon his head, and said, "I acknowledge thee as my father; thou art the sovereign chief over all the regions." Raji returned to his own city, and Indra remained as his deputy in heaven.

When Raji ascended to the skies, his sons demanded the rank of Indra as their hereditary right, and on his refusal they reduced him to submission by force. Indra deprived of his share of offerings to the immortals, begged from Vrihaspati a little of the sacrificial butter for he was starving. Virhaspati promised to restore to him his sovereignty. So saying, he commenced a sacrifice to increase the might of Indra, and lead the sons of Raji into error. The princes having become enemies of the Brahmans and contemners of the Vedas, were slain by Indra, who by the assistance of the priest of the gods, resumed his place in heaven. Whoever hears this story shall retain for ever his proper place, and shall never be guilty of wicked acts.

CHAP. 10. THE SONS OF NAHUSHA.

Nahusha, son of Ayus, had six sons. Yati, the eldest, declined the sovereignty, and Yayati, the second, ascended the throne. Through the curse of his father-in-law, Yayati became old before his time; but having appeased him he obtained permission to transfer his decrepitude to any one who would consent to take it. He applied in succession to four of his sons, but they all refused, and he cursed them. Lastly he made the same request to Puru, his youngest son, who readily consented to give him his youth, and receive in exchange his father's infirmities.

Yayati, endowed with renovated youth, enjoyed for a thousand years such pleasures as were suited to his age and strength. Then, renouncing sensual enjoyment, he resolved to go to the

forest. Restoring his youth to Puru and resuming his own decrepitude, he installed his youngest son in the sovereignty. Turvasu, Druhyu, Yadu, and Anu, were made viceroys under Puru.

CHAP. 11. THE YADAVA RACE.

Yadu, the eldest son of Yayati, was the ancestor of the family in which Vishnu was manifested. Among his descendants was Kritaviryya, father of Arjuna, the sovereign of the seven Dwipas, the lord of a thousands arms. He ruled over the whole earth with might, and justice, and offered 10,000 sacrifices. In his reign nothing was lost or injured; he governed the whole earth with prosperity for 85,000 years. Ravana, who boasted of overthrowing the gods, was taken prisoner by Kritaviryya, and confined like a wild beast in a corner of his capital. At the expiration of his long reign, Kritaviryya was killed by Parasurama, an embodied portion of the mighty Narayana.

Madhu was one of the hundred sons of Kritaviryya. His descendants were called Madhavas, and from their ancestor Yadu, were also termed Yadavas.

CHAP. 12. DESCENDANTS OF THE YADAVAS.

Among the descendants of Yadu was Sasavindu, lord of the 14 great gems. He had a lakh of wives and 10 lakhs of sons. One of his descendants was Jyamagha, whose wife was Saiyya. Saiyya was barren, but Jyamagha was so much afraid of her that he did not take any other wife. He was proverbial as "most eminent of husbands submissive to their wives." Having overcome a powerful foe, a lovely princess fell into his hands, whom he took into his chariot and wished to marry that he might have posterity. When Saiyya saw the maiden she asked, "Who is this light-hearted damsel that is with you in the chariot?" The king, through fear, replied, "This is my daughter-in-law." "I have never had a son," rejoined Saiyya. The king then said, "She is the young bride of the future son whom thou shalt bring forth." The queen, though passed the time of women, bore a son who was called Vidarba, and married to the damsel. Among his descendants were Kunti, Dasaratha, Madhu, and others.

CHAP. 13. THE SYAMANTAKA GEM.

One of the descendants of Yadu was named Satrajit, who worshipped the sun. On one occasion, while singing his praise, Surya appeared to him. To enable Satrajit to see him distinctly, he took off the jewel called Syamantaka from his neck, and Satrajit beheld him of dwarfish stature, with a body like burnished copper, and with slightly reddish eyes. Surya offering him a boon, he asked for the jewel. When Satrajit put it on his neck, he became as radiant as the sun himself. When Satrajit returned to Dwaraka,

he put the jewel in his house, where it yielded daily 8 loads of gold, and through its marvellous virtue dispelled all fears.

Satrajit afraid that Krishna would ask the gem, gave it to his brother Prasena. But the gem, though a source of good to the virtuous wearer, was deadly to a wicked one. Prasena, being a bad man, was killed by a lion. Jambavat, king of the bears, killed the lion, and carried off the gem. Krishna, after a conflict which lasted for 21 days, took it from Jambavat, and restored it to Satrajit. Satrajit was afterwards killed in his sleep by Satadhanwan who carried off the gem. Being pursued by Krishna and Balarama, he gave the gem to Akrura, and continued his flight, but he was overtaken and killed by Krishna alone. As Krishna did not bring back the gem, Balarama suspected that he had hidden it, and said angrily, "I have done with you : it is of no use to seek to impose upon me with thy perjuries." Thus reviling his brother, Balarama went to the city of Videha. After three years his suspicions being removed, he returned to Dwaraka.

So long as Akrura lived in Dwaraka with the gem, there was no death nor pestilence in the whole country ; but when he left, great calamities happened. Akrura was asked to return, upon which every calamity ceased. Krishna suspected that Akrura had the jewel. When produced by him, Balabhadra and Satyabhama both claimed it. Krishna said that he could not wear it as he had 16,000 wives. It was agreed that Akrura should retain charge of the jewel, and he moved about like the sun, wearing a garland of light.

CHAP. 14. DESCENDANTS OF AKRURA.

Among the descendants of Akrura were Devaka and Ugrasena. Devaka had four sons and seven daughters ; all the daughters were married to Vasudeva. The eldest son of Ugrasena was Kansa. Sura, another descendant, was married to Marishā and had by her ten sons. On the birth of Vasudeva, who was one of these sons, the gods, to whom the future is manifest, foresaw that the divine being would take a human form in his family, and thereupon they sounded with joy the drums of heaven.

Sura had a friend named Kuntibhoja, to whom, as he had no children, he presented his daughter Pritha. She was married to Pandu, and bore him Yudhishtira, Bhima, and Arjuna, who were in fact the sons of the deities Dharma, Vayu, and Indra. Whilst she was yet unmarried, also, she had a son named Karna, begotten by the divine Aditya (the sun).

Srutasravas, another daughter of Sura, was married to the Raja of Chedi, and bore him Sisupala. This prince was in a former existence Hiranyakasipu, monarch of the Daityas, who was killed by Vishnu, in the man-lion Avatara. He was next the ten-headed Ravana, overcome by Rama. He was now born as

Sisupala. Retaining his enmity to Krishna, he was slain by him, but was united with him after death.

CHAP. 15. WIVES AND CHILDREN OF VASUDEVA.

Surprise was expressed by Maitreya that Sisupala should have been united at death with Hari. Parasara explained that when he was killed by the discus of Vishnu, he was meditating upon him. All his sins were therefore consumed by his divine adversary, and he was blended with him by whose might he had been slain.

Vasudeva had Rohini, Devaki, and several other wives. His sons by Rohini were Balabhadra, Sarana and others. Balabhadra married Revati, and had two sons. Devaki bore Vasudeva six sons, all of whom Kansa put to death. When Devaki was pregnant the seventh time, Yoganidra (the sleep of devotion), sent by Vishnu, extricated the embryo from its maternal womb at midnight, and transferred it to that of Rohini. Next the Divine Vishnu descended into the womb of Devaki, and was born as her son Vasudeva. Yoganidra removed the embryo to Yasoda, the wife of Nanda, the cowherd. At his birth the earth was relieved from all iniquity : the sun, moon, and planets shone with unclouded splendour.

Whilst this powerful being resided in this world of mortals, he had 16,100 wives ; of whom the principal were Rukmini, Satyabhama, Jambavati, and 5 others. By them the universal form beget 180,000 sons, of whom 13 were most renowned, Pradyumna, Samba, and others.

In this manner the descendants of Yadu multiplied, and there were so many lakhs of them, that it would be impossible to repeat their names in hundreds of years. The domestic instructors of the boys in the use of arms amounted to 3 crores and 80 lakhs (38 millions.)

Whoever listens frequently to this account of the origin of the heroes of the race of Vishnu shall be purified from all sin, and obtain the sphere of Vishnu. *

CHAPS. 16—18. DESCENDANTS OF TURVASU, ETC.

The descendants of Turvasu, Druhyu and Anu, are, in general, only named. Prachatas had a hundred sons, who were the princes of the lawless Mlechhas, or barbarians of the north. Karna was found in a basket on the banks of the Ganges, where he had been exposed by his mother, Pritha.

CHAP. 19. DESCENDANTS OF PURU.

Puru, the sixth king of the Lunar race, was the youngest son of Yayati. His descendants were called Pauravas, and of this race came the Kauravas and Pandavas.

Among the descendants of Anu was the Emperor Bharata.

Bharata had by different wives 9 sons, but they were put to death by their own mothers, because Bharata remarked that they bore no resemblance to him, and the women were afraid that he would therefore desert them. Bharata therefore sacrificed to the Maruts, and they gave him Bharadwaja, the son of Vrihaspati. Among the descendants of Bharata was Hastin, who founded the city of Hastinapura. Santanu, a Raja, finding a boy and a girl exposed in a clump of grass, brought them up. The girl became the wife of Drona and the mother of Aswatthaman. One of the descendants of Anu was born in two parts, which were united by a female demon, named Jara. He was hence called Jarasandha. He and his sons were kings of Magadha.

CHAP. 20. DESCENDANTS OF KURU.

One of the descendants of Kuru was Santanu. He had a son, the learned Bhishma, who was born to him by the holy river-goddess, Ganga. He had by his wife Satyawati two sons, one of whom was killed in battle, and the other died. By command of Satyawati, Krishna-dwaipaya begot upon the widows of his brother the princes Dhritarashtra and Pandu, and upon a female servant, Vidura. Dhritarashtra had Duryodhana and other sons to the number of a hundred. Pandu having incurred the curse of a deer, whose mate he had killed in the chase, was deterred from having children. His wife Kunti bore to him three sons, begotten by the deities Dharma, Vayu and Indra; namely Yudhishtira, Bhima, and Arjuna; and his wife Madri had two sons, Nakula and Sahadeva, by the Aswins. These had each a son by Draupadi.

Arjuna, by his wife Subhadra, had a son Abhimanyu, who, even in extreme youth, was renowned for his valour. The son of Abhimanyu was Parikshit, who, after the Kurus were all destroyed, was killed in his mother's womb by the magic Brahma weapon, hurled by Aswatthaman. He was, however, restored to life by the clemency of Krishna—and now reigns over the whole world.

CHAPS. 21—24. FUTURE KINGS; THE KALI YUGA.

Long uninteresting lists of kings are given, of whom, in general, only the names are mentioned. As the Vishnu Purana professes to have been written long before the Kali Yuga commenced, the lists are claimed to be prophetic. There are references to kings comparatively modern, as Chandragupta and other kings of Magadha, to the Yavanas, Sakas, and Andras. A description is given of the wickedness of the Kali Yuga. Wicked kings will inflict death upon women, children, and cows; they will seize the property of their subjects. Wealth and piety will decrease day by day, until the world be wholly depraved. The people, unable to bear the heavy burdens imposed upon them by their avaricious sovereigns, will take

refuge amongst the valleys of the mountains, and will be glad to feed upon wild honey, herbs, roots, fruits, flowers and leaves ; their only covering will be the bark of trees, and they will be exposed to the cold and wind and sun and rain. No man's life will exceed 28 years. Thus in the Kali age shall decay constantly proceed, until the human race approaches its annihilation.

When the close of the Kali age shall be nigh, a portion of the divine being shall descend on earth, and will be born as Kalki. By his irresistible might, he will destroy all the Mlechhas and thieves. He will then re-establish righteousness upon earth. The men who are thus changed shall give birth to a race who shall follow the laws of the Krita age, or age of purity.

The day that Krishna shall have departed from the earth will be the first of the Kali age, the duration of which you shall hear ; it will continue for 360,000 years of mortals. After 1,200 divine years shall have elapsed, the Krita age shall be renewed.

He who has heard of the races of the sun and moon ; of kings of great might, and resistless valour, and unbounded wealth, who are now only a tale ; he will learn wisdom, and forbear to call either children, wife, or house, or lands, or wealth, his own.

BOOK V.

This Book is chiefly devoted to the History of Krishna. The Kali Age is represented as commencing with his death.

CHAP. I. THE EARTH OPPRESSED BY THE DAITYAS.

Vasudeva married the beautiful Devaki. Kansa drove their car as charioteer. A voice told Kansa that the 8th child of the damsel he was driving would take away his life. Kansa then drew his sword to kill Devaki ; but Vasudeva promised to deliver to him every child she should bring forth.

At this time Earth, overburdened with the load of mighty demons, went to an assembly of the gods at Mount Meru to complain. Brâhma told her to go with them to the milky sea to Vishnu.

Brahma praised Vishnu as the smallest of the least, and the largest of the large ; the Rich, Yajush, the Saman, and the Atharva Vedas ; as astronomy, history, grammar, logic, law ; the protector of the world, in whom all beings exist ; and with many other words.

Hari, pleased with these praises, said, " Tell me, Brahma, what the gods desire." Brahma replied, " Behold, lord, this earth, oppressed by mighty Asuras, comes to thee to be relieved of her burden."

When Brahma had ended, the supreme lord plucked off two

hairs, one white and one black, and said to the gods, "These my hairs shall descend upon earth, and shall relieve her of the burden of her distress. This my (black) hair shall be impersonated in the 8th conception of the wife of Vasudeva, Devaki, and shall slay Kansa, who is the demon Kalanemi."

Vishnu said to Yoganidra (Maya, the Sakti of Vishnu) "Go to the nether regions and conduct successively six children of the demon Hiranyakasipu to be conceived of Devaki. When these shall have been put to death by Kansa, the 7th conception shall be formed of a portion of Sesha, and this you shall transfer before the time of birth to Rohini, another wife of Vasudeva, who resides at Gokula. I will myself become incarnate in the 8th conception of Devaki; and you shall immediately take a similar character as the embryo offspring of Yasoda. In the night of the 8th lunation of the month Nabhas, I shall be born. You shall receive birth on the 9th. Impelled by my power Vasudeva shall bear me to the bed of Yasoda, and you to that of Devaki. Having slain numerous demons, you shall sanctify the earth in many places. Go, goddess, and execute my commands."

CHAP. 2. CONCEPTION OF DEVAKI.

The nurse of the universe, thus enjoined by the god of gods, conveyed the six several embryos, into the womb of Devaki, and transferred the 7th after a season to that of Rohini. After which Hari became incarnate as the conception of the former princess, and Yoganidra as that of Yasoda. When the portion of Vishnu became incarnate upon earth, no one could bear to look upon Devaki, from the light that invested her. The gods, invisible to mortals, celebrated her praises continually from the time that Vishnu was contained in her person.

CHAP. 3. BIRTH OF KRISHNA.

On the day of the birth of Krishna, the strong winds were hushed; the gods showered down flowers upon earth; and at midnight the clouds emitted low pleasing sounds.

As the child born was dark and with four arms, Vasudeva was afraid of Kansa. Both he and Devaki implored Krishna to forego his four-armed shape. Vasudeva, taking the babe, went out the same night, for the guards were all charmed by Yoganidra, as were the warders at the gates of Mathura. To protect the infant from the heavy rain that fell, Sesha, the many-headed serpent, followed Vasudeva, and spread his hood over their heads. When the prince with the child in his arms crossed the deep Yamuna, the waters rose not above his knee. That night Yasoda, the wife of Nanda, a cowherd of Gokula, had brought forth a daughter. Vasudeva, taking up the female child, placed his son in her place by the side of the mother, and then quickly returned home. When Yasoda

awoke, she found that she had been delivered of a boy as black as the dark leaves of the lotus, and she was greatly rejoiced.

Vasudeva, bearing off the female infant of Yasoda, reached his mansion unobserved, and entering placed the child in the bed of Devaki. The guards were awakened by the cry of a new-born babe, and starting up, they sent word to Kansa that Devaki had borne a child. Kansa immediately repaired to the residence of Vasudeva, where he seized upon the infant and dashed it against a stone; but it rose into the sky and expanded into a gigantic figure having 8 arms. This terrific being said to Kansa, "He is born who shall kill thee," and then vanished."

CHAP. 4. KANSA ORDERS MALE CHILDREN TO BE DESTROYED.

Kansa, much troubled in mind, summoned his principal Asuras. He then told them that the gods were plotting against his life. They were therefore to put to death every man remarkable for his celebration of sacrifices, that thus the gods may be deprived of the means by which they subsist. Let active search be made for young children, and let every boy in whom there are signs of unusual vigour be slain.

Kansa then set free Vasudeva and Devaki, saying, "It is vain that I have slain all your children, since, after all, he who is destined to kill me has escaped."

CHAP. 5. PUTANA KILLED BY KRISHNA.

When Vasudeva was set at liberty, he went to Nanda, the cowherd, whom he found rejoicing that a son was born to him. He gave Balarama his son by Rohini to Nanda to be brought up by him as his own son.

Some time after they were settled at Gokula, one night, the female fiend Putana, the child-killer, finding the little Krishna asleep, took him up and gave him her breast to suck. Now whatever child is suckled in the night by Putana instantly dies; but Krishna, laying hold of her breast with both hands, sucked it with such violence that he drained it of the life, and the hideous Putana, roaring aloud, fell on the ground expiring. The inhabitants, awoke in alarm at the cries of the fiend, ran to the spot, and found Putana lying on the earth, and Krishna in her arms. Yasoda, snatching up Krishna, waved over him a cow-tail brush to guard him from harm, while Nanda placed dried cow-dung powdered upon his head, giving him at the same time an amulet saying, "May Hari protect thee; may all ghosts and demons fly from thee." Having pronounced this prayer to avert all evil, Yasoda put the child to sleep underneath the waggon. Beholding the vast carcase of Putana, the cowherds were filled with terror.

CHAP. 6. KRISHNA OVERTURNS TWO TREES, ETC.

On one occasion, whilst Krishna was asleep underneath the family waggon, he cried for the breast, and kicking up his feet he overturned the vehicle, and all the pots and pans were broken. The cowherds and their wives, hearing the noise, came exclaiming, "Ah! ah!" and then they found the child sleeping on his back. "Who could have upset the waggon?" said the cowherds. "This child," replied some boys, who witnessed the circumstances; "we saw him," said they, "crying and kicking the waggon with his feet, and so it was overturned." Nanda, not knowing what to think, took up the boy; whilst Yasoda offered worship to the broken pieces of pots and to the waggon, with curds, flowers, fruits, and unbruised grain.

The two boys, Rama and Krishna, went about everywhere. Neither Rohini nor Yasoda was able to prevent them from getting into the cowpens, or amongst the calves, where they amused themselves by pulling their tails. As they disregarded the prohibition of Yasoda, she became angry, and taking a stick threatened Krishna with a whipping. Fastening a cord round his waist, she tied him to a wooden mortar, saying, "Now, you naughty boy, get away if you can." She then went about her domestic affairs. As soon as she had left, Krishna, trying to extricate himself, pulled the mortar after him to the space where two large trees grew near each other. Having dragged the mortar between the trees, Krishna pulled it through, dragging down the trees. From the binding of the rope (*dāma*) round his belly (*udara*) Krishna is called *Dāmodara*.

The inhabitants of Gokula, amazed at what happened, said, "Let us go to Vrindavan where prodigies may no more disturb us."

Krishna at Vrindavan.—Balarama and Krishna grew up together, engaged in the same boyish sports. They made themselves crests of the peacock's plumes, and garlands of forest flowers, and musical instruments of leaves and reeds, or played upon the pipes used by the cowherds. They were robust, and they roamed about, always laughing and playing, sometimes with each other, sometimes with other boys. At evening, tide the two immortals having come to the cowpens, joined heartily in whatever sports the sons of the herdsmen.

CHAP. 7. KRISHNA AND THE SERPENT KALIYA.

One day Krishna going to Vrindavan came to the Yamuna. Within its bed was the fearful pool of the serpent Kaliya, boiling with the fires of poison. Krishna determined to dislodge the Naga, and thus enable people to frequent the vicinage without fear. It was the special purpose of his descent on earth to reduce to subjection all such violators of law. Climbing a Kadamba tree on the banks of the river, he leaped boldly into the pool of the

serpent king. Kaliya then came forth, attended by many other powerful and poisonous snakes, and by hundreds of serpent-nymphs. Coiling themselves around Krishna, they all bit him with teeth from which fiery poison was emitted. Krishna's companions, beholding him in the pool, encompassed by the snakes, ran off to Gokula, lamenting his fate. The cowherds and their wives and Yasoda hearing the news ran to the pool, frightened out of their senses. The Gopis, overcome with sorrow, said, "Let us plunge with Yasoda into the fearful pool of the serpent-king."



Balarama then told Krishna to assume his celestial character, upon which he speedily extricated himself from the coils of the snakes. Laying hold of the middle hood of their chief with both hands, he bent it down, and set his foot upon the hitherto unbended head, and danced upon it, in triumph. Whenever the snake attempted to raise his head, it was again trodden down. Trampled upon by the feet of Krishna, as they changed position in the dance, the snake fainted, and vomited forth much blood, and females of the snake-king then implored the clemency of his arms. The snake-king also feebly begged for mercy, acknowledging the pre-eminence of Krishna. The snake-king was set at liberty, and told to depart with his family to the Ocean. Praised by the amulet and Gopis, Krishna returned to Vrajra.

CHAP. 8. THE DEMON DHENUKA DESTROYED BY RAJAH. Behold-
all evil, demons fly

One day Krishna and Balarama came to a grove filled with where dwelt the fierce demon Dhenuka, feeding upon th

deer. Beholding the trees covered with fruits, the cowherds asked Krishna and Balarama to throw some down. They therefore shook the trees, and brought down the fruit. The demon Dhenuka, hearing the noise of the falling fruit, hastened to the spot in the form of an ass, and began to kick Rama with his hind legs. Rama seized him by both hind legs, and whirled him round till he expired, and tossed his carcass to the top of a palm, from the branches of which fruits fell in abundance. The animals that were akin to Dhenuka came running to his aid; but they were treated in the same manner, until the trees were laden with dead asses, and the ground was strewn with ripe fruits.

CHAP. 9. THE ASURA PRALAMBU DESTROYED.

The Asura Pralambu observing Krishna and Balarama playing with the cow boys, came among them in the shape of one of themselves. He thought he might kill first Krishna and then Balarama. They played at the game of leaping like deer, two and two. Pralamba was beaten by his opponent Balarama, and by the rules of the game had to carry the victor back on his shoulders to the starting place. He took up Balarama and then expanded his form and was making off with his rider, who cried to Krishna for help.

Krishna made a long speech, telling Balarama his greatness. "Dost thou not know that you and I are alike the origin of the whole world, who have come down to lighten its load? Destroy, of thyself, the demon."

Balarama then squeezed Pralambu with his knees, and with his fists beat out both his eyes. The demon vomiting blood from his mouth, and having his brain forced through the skull, expired.

CHAP. X. KRISHNA DISSUADES FROM THE WORSHIP OF INDRA.

One day Krishna found all the cowherds busily preparing a sacrifice to Indra. Inquiring the reason, he was told that it was because Indra sent rain by which all living beings subsist. To this Krishna replied, "We are sojourners in forests, and cows are our support. The object that is cultivated by any one should be to him his chief divinity. The spirits of these mountains walk the forests. If they should be displeased with those who inhabit the mountains, they will kill the offenders. We, then, are bound to

offer sacrifices to Indra? Cattle and mountains are our gods. Let prayer be addressed to the mountain Govardhana, and let the oblations be presented, when the Brahmins have been fed, let the Gopis walk round the mountain decorated with garlands."

On the next day Nanda and the other shepherds heard these words of Krishna. They said that he had spoken well, and performed the duty as he had enjoined.

Upon the summit of Govarddhana Krishna presented himself, saying, "I am the mountain," and partook of much food presented by the Gopis; whilst in his own form as Krishna he ascended the hill along with the cowherds.

CHAP. 11. KRISHNA HOLDS UP THE MOUNTAIN.

Indra, disappointed of his offerings, was exceedingly angry. Addressing the clouds, he said: "The insensate cowherd Nanda, assisted by his fellows, has withheld the usual offerings to us, relying upon the protection of Krishna. Now, therefore, afflict the cattle with rain and wind." When Indra ceased, the clouds, obedient to his commands, came down in a fearful storm of rain and wind, to destroy the cattle.

Krishna, after saying that this is the work of Indra, plucked up the mountain Govarddhana, and held it aloft with one hand in sport, saying to the herdmen, "Lo, the mountain is on high; enter beneath it quickly, and it will shelter you from the storm." Upon this, all the people, with their herds and their waggons and the Gopis, repaired to the shelter of the mountain. For 7 days and nights did the vast clouds sent by Indra rain upon Gokula to destroy its inhabitants, but they were protected by the elevation of the mountain; and Indra, being foiled in his purpose, commanded the clouds to cease. Krishna then restored the great mountain to its original site.

CHAP. 12. INDRA PROFITIATES KRISHNA.

Indra, desirous of seeing Krishna, mounted his elephant Airavata, and came to Govarddhana, where he saw Krishna tending cattle. Descending from his elephant, he thus addressed Krishna: "Thou, by raising the mountain, hast preserved the cattle, and I am much pleased with thy wondrous deed. I have now come by desire of the cattle, grateful for their preservation, in order to install thee as Upendra; and as the Indra of cows, thou shalt be called Govinda." With that he sprinkled holy water, and the cattle, as the rite was celebrating, deluged the earth with milk.

Before leaving, Indra asked Krishna to befriend Arjuna, the son of Prithu, who was a portion of himself. Thus Krishna promised to do. After embracing each other, Indra returned to heaven on his elephant Airavata.

CHAP. 13. KRISHNA SPORTS WITH THE GOPIS.

Krishna, observing the clear sky bright with the autumnal moon, felt inclined to join with the Gopis in sport. Accordingly he commenced singing sweet strains such as the women loved; so they, as soon as they heard the melody, quitted their homes, and hastened to meet Krishna. Then Madhava, coming amongst them, conciliated some with soft speeches, some with gentle looks, and

some he took by the hand ; and the illustrious deity sported with them in the stations of the dance. Then proceeded the dance to the music of their clashing bracelets. At times, one of the nymphs, wearied by the revolving dance, threw her arms, ornamented with tinkling bracelets, round the neck of the destroyer of Madhu ; another skilled in the art of singing his praises, embraced him. When leading, they followed him ; when returning they encountered him ; and, whether he went forwards or backwards they ever attended on his steps. Whilst frolicking thus with the Gopis, they considered every instant without him a myriad of years ; and, prohibited in vain by husbands, fathers, brothers, they went forth at night to sport with Krishna, the object of their affection.

CHAP. 14. KRISHNA KILLS ARISHTA.

One evening whilst Krishna and the Gopis were amusing themselves in the dance, the demon Arishta, disguised as a savage bull, came to the spot, after having spread alarm through the station. He had vast horns, and his eyes were like two fiery suns : as he moved, he ploughed up the ground with his hoofs ; his tail was erect. Terrifying all the kine, the demon advanced. The herdsmen and their women were exceedingly frightened, and called aloud on Krishna, who came to their succour, shouting and slapping his arm in defiance. The demon, pointing his horns at the belly of Kesava, ran furiously upon the youth. Krishna, smiling, stirred not, but on the approach of the bull held him firmly by the horns, and wrung his throat as if it had been a piece of wet cloth ; and then tearing off one of the horns, he beat the fierce demon with it until he died, vomiting blood from his mouth.

CHAP. 15. KANSA SEEKS TO KILL KRISHNA.

The Rishi Narada told Kansa all that had happened from the transference of the child from Devaki to Yasoda to Krishna's killing Putana, and other demons. Kansa determined to destroy both Krishna and Rama, whilst they were yet young. For this purpose he resolved to invite them to Mathura to witness athletic sports, when he would engage them in a trial of strength with his chief boxers, by whom they would assuredly be killed. The invitation was to be sent to them by Akrura, one of the few good men in his kingdom. On the way he would order the fierce demon Kesin, who haunts the woods of Vrindavan, to attack them.

CHAP. 16. KRISHNA SLAYS KESIN.

Kesin came in the shape of a steed, spurning the earth with his hoofs, and springing in his paces beyond the orbits of the sun and moon. The Gopas and Gopis fled in terror to Krishna for protection. Krishna, addressing Kesin, said, "Come on, wretch." The demon ran upon him with his mouth opened wide ; but Krishna

enlarging the bulk of his arm, thrust it into his mouth, and wrenched out his teeth. The arm of Krishna in the throat of the demon, continuing to enlarge, he was torn asunder, and lay separated into two portions. Krishna stood unharmed and smiling after the destruction of the demon.

Narada had come down from heaven to witness the fight. Before leaving, he said to Krishna, "For this, that thou hast slain the impious Kesiin, thou shalt be known by the name of Kesava. Farewell, I now depart."

CHAP. 17. AKRURA AND KRISHNA.

Akrura proceeded to visit Krishna, congratulating himself on his good fortune in having an opportunity of beholding a descended portion of the deity. He arrived at Gokula, a little before sunset, at the time of the milking of the cows. There he saw Krishna among the cattle, dark as the leaf of the full-blown lotus, clad in yellow garments, and Balabhadra, white as a swan, dressed in blue raiment. When Akrura saw these two youths, his countenance expanded with delight, and he thus thought of Krishna: "With a heart wholly devoted to him, I will approach the lord of all lords, the descended portion of Purushottama, who is without beginning, middle or end."

CHAP. 18. KRISHNA LEAVES GOKULA.

Akrura was kindly received by Krishna and Rama, who gave him food to eat, and treated him with proper hospitality. After Akrura had delivered his message, Krishna said: "Rama and I will go to-morrow to Mathura along with you. Rest here to-night. Within three days I will slay Kansa and all his adherents."

The Gopis were inconsolable, thinking that after seeing the graceful women of Mathura, Krishna would not return to them. Travelling in a car drawn by fleet horses, they arrived at noon at the banks of the Yamuna. Then Akrura requested them to halt a little, whilst he performed the usual daily ceremonies in the river. Entering the stream, he beheld mentally Krishna and Balabhadra, hymned by the Gandharbas, saints, sages, and serpents. Akrura then praised the eternal deity.

CHAP. 19. KRISHNA KILLS KANSA'S WASHERMAN.

When they came in sight of Mathura after sunset, Akrura said to Krishna and Rama, "You must now journey on foot, whilst I proceed alone in the car." Krishna and Balarama entered Mathura, dressed like country people. As they walked about they saw a washerman colouring clothes, and with smiling countenances they went and threw down some of his fine linen. The washerman was the servant of Kansa, made insolent by his master's favour; so he provoked the two lads with loud and scurrilous

abuse, until Krishna struck him down, with his head to the ground, and killed him. Then taking the clothes, they went their way, clad in yellow and blue raiment, until they came to a flower-seller's shop. The flower-seller presenting to them some of his choicest flowers, Krishna promised the greatest blessing to him and his posterity.

CHAP. 20. KUBJA STRAIGHTENED; THE GAMES; KANSA SLAIN.

As Krishna and Rama went along the high road, they saw a crooked girl, named Kubja, carrying a pot of ointment to the palace. At their request she gave them some of the fragrant ointment, which they rubbed over their bodies. Krishna lifting up her head with his thumbs and two fingers, and pressing down her feet with his feet, straightened her, and made her a beautiful woman. In gratitude she invited them to her house.

Entering the hall of arms, Krishna asked which bow he was to try. When shown it, he drew it with violence, and snapped it in two. When Kansa knew that Krishna and Baladeva had come, he said to Chanura and Mushtika, his boxers: "Two youths, cowherd boys, have arrived; these two foes of mine must be killed by you, fairly or unfairly." Next he sent for his elephant driver, and told him to station his great elephant near the gate of the arena, and drive him upon the two boys when they should attempt to enter.

In the morning the citizens assembled on the platforms set apart for them, and the princes, with the ministers and courtiers, occupied the royal seats. Near the centre of the circle, judges of the games were stationed by Kansa, while he himself sat apart close by upon a lofty throne. Separate platforms were erected for the ladies of the palace, for the courtesans, and for the wives of the citizens. Nanda and the cowherds had places appropriated to them, at the end of which sat Akrura and Vasudeva. Amongst the wives of the citizens appeared Devaki, the mother of Krishna.

When Krishna and Balarama tried to enter the arena, Kansa's great elephant sought to keep them out. Krishna and Balarama sported with it as they used to play with calves in their infancy. At length Krishna seized it by the tail, and whirling it round, dashed it on the ground, and killed it with blows. He pulled out the elephant's tusks, and blood streamed like a river from its mouth.

When the music sounded, Chanura sprang forth, and the people cried "Alas!" and Mushtika slapped his arms in defiance. Covered with must and blood from the elephant, whom, when goaded upon them by his driver, they had slain, and armed with his tusks, Balarama and Krishna confidently entered the arena. Exclamations of pity, mingled with astonishment, arose from all the spectators. "This, then," said the people, "is Krishna! This

is he by whom Putana was slain ; by whom the waggon was overturned, &c." The women complained that it was a great sin, in the judges of the games to suffer a contest between boys and strong men.

Krishna having tightened his girdle, danced in the ring, shaking the ground on which he trod. Balarama also danced, slapping his arms in defiance. Krishna contended with Chanura, mutually entwining and pulling and beating each other with fists, arms and elbows, pressing each other with their knees, and kicking with their feet. At last Krishna having whirled Chanura round a hundred times dashed him on the ground with such violence as to smash his body into a hundred fragments, and strew the earth with a hundred pools of blood. In like manner, Balarama threw Mush-tika on the ground, and beat him till he was dead.

Kansa, in fierce anger, said to the people, " Drive these two cowboys out of the assembly ; seize Nanda ; put Vasudeva to death with torture." Upon this Krishna sprang up to the place where Kansa was seated, seized him by the hair of his head, and crushed him to death by his weight. Krishna then dragged the dead body by the hair of the head into the arena, which made a deep furrow. A cry of grief arose from the assembly.

CHAP. 21. PANCHAJANA KILLED, ETC.

After Krishna and Balarama had embraced the feet of Vasudeva and Devaki, Krishna liberated Ugrasena from confinement, and placed him on the throne. The chief of the Yadavas being crowned, performed the funeral rites of Kansa, and of the rest of the slain.

After Ugrasena had been raised to the throne, the two youths repaired to Avanti, to study under Sandipani. In the course of 64 days they had gone through the elements of military science, with the treatises on the use of arms, and directions for the mystic incantations which secure the aid of supernatural weapons. Sandipani, astonished at such proficiency, imagined that the sun and moon had become his scholars. When asked what present he should receive as his fee, he requested them to give him his dead son, drowned in the sea of Prabhasa. Taking up their arms they marched against the ocean ; but were told that a demon, named Panchajana, who lived in the form of a conch shell, had seized the boy and still had him. Krishna plunged into the sea, slew the demon, and took the conch shell as his horn, the sound of which fills the demon hosts with dismay. He also restored the boy to his father.

CHAP. 22. MATHURA BESIEGED.

Kansa had married the two daughters of Jarasandha, king of Magadha, a very powerful prince. When he heard that Krishna

had killed his son-in-law, he collected a large army, determining to put the Yadavas and Krishna to the sword. He invested the city with 5 lakhs of chariots, as many elephants, 14 lakhs of horses, and 25 lakhs of infantry armed with heavenly weapons. Krishna and Balarama, with a small but resolute force, went out and defeated the armies of Magadha. Eighteen times did the haughty prince renew his attack, but was as often defeated.

CHAP. 23. KRISHNA BUILDS DWARAKA ; DESTRUCTION OF KALAYAVANA.

Notwithstanding the repeated defeats of Jarasandha, Kalayavana, the king of the Yavanas, with myriads of Mlechhas and barbarians, and a vast army of elephants, cavalry, chariots and foot, advanced against Mathura. Krishna thinking that the force of the people had already been reduced, resolved to construct a citadel for the Yadu tribes so strong that it might be defended even by the women.

Krishna solicited a space of 12 furlongs from the ocean, and there he built Dwaraka, defended by high ramparts, and beautified with gardens and reservoirs of water, crowded with houses, and buildings, and splendid as Amaravati, the capital of Indra. Thither Krishna conducted the inhabitants of Mathura, and there waited at that city the approach of the king of the Yavanas.

Destruction of Kalayavana.—When the Yadavas had been removed to Dwaraka, Krishna went forth unarmed and alone, and attracted the attention of the king of the Yavanas, whose army still surrounded Mathura. Krishna led the king to follow him into a large cave. Seeing a man lying there, and thinking it must be Krishna, the king kicked him, and in an instant became a heap of ashes. A man, named Muchukunda, had received as a boon from the gods, the power to sleep for a long period with this condition attached, that whoever should awake him should be instantly consumed by fire issuing from his body. Thus the king of the Yavanas perished, while Krishna escaped, and seized the army and treasures thus left without an owner. Krishna conducted them to Dwaraka, and delivered them to Ugrasena.

CHAP. 24. PROMISE TO MUCHUKUNDA, ETC.

After Krishna had been praised by Muchukunda, he said to him, "Go to whatever heaven you wish. When you have fully enjoyed its pleasures, you shall be born in a distinguished family, retaining the recollection of your former births; and you shall finally obtain liberation." Muchukunda having heard this promise prostrated himself and left the cave. Beholding men of diminutive stature, he now first knew that the Kali age had arrived.

Krishna having destroyed Kalayavana, took captive his army,

rich on horses, elephants, and cars which he conducted to Dwaraka, and delivered to Ugrasena. As the Yadu race was now delivered from fear of invasion, Balarama went to Gokula to see again the cowherds and their wives. The Gopis inquired, "Is all well with the fickle Krishna? Does he amuse the women of the city by laughing at us? Does he ever think of us?"

CHAP. 25. THE DRUNKENNESS OF BALARAMA.

Whilst Balarama was wandering about Vrindavana, he smelled the pleasant fragrance of liquor in the hollow of a Kadamba tree, and resumed his ancient passion for strong drink. When intoxicated, not knowing what he said, he called out, "Come hither, Yamuna river, I want to bathe." The river disregarding the words of a drunken man, came not at his bidding. Balarama, in a rage, took up his ploughshare which he plunged into her bank, and dragged her to him, calling out, "Will you not come, you jade? Now go where you please (if you can)." Thus saying, he compelled the dark river to follow him whithersoever he wandered. Assuming a mortal form, the Yamuna besought Balarama to pardon her, after which he let her go.

Lakshmi afterwards gave Balarama a beautiful dress, and when he returned to Dwaraka he married Revati.

CHAP. 26. KRISHNA CARRIES OFF RUKMINI.

Bhishmaka, king of Vidarbha, had a son named Rukmin, and a beautiful daughter named Rukmini. Krishna fell in love with the latter, and solicited her in marriage; but her brother who hated Krishna, would not assent to the espousals. With the concurrence of his son, Bhishmaka affianced Rukmini to Sisupala. Krishna, his brother and other Yadavas went to the capital of Vidarbha to witness the wedding. Krishna contrived on the eve of the nuptials to carry off the princess, leaving Balarama and his kinsmen to bear the attack of his enemies. When pursued by Rukmin with a vast army, Krishna, with his discs, destroyed them all, and would have killed Rukmin but for the intercession of his sister. Krishna afterwards married Rukmini in due form, having first made her in his own by the Rakshasa ritual or by force.

Krishna had a son by Rukmini, called Pradyumna. While an infant, he was carried off by the demon Sambara, but afterwards he slew the demon.

CHAP. 27. PRADYUMNA KILLS SAMBARA.

When Pradyumna was but 6 days old, he was stolen by the demon Sambara, for he knew that if Pradyumna lived, he would be his destroyer. Sambara threw the infant into the ocean, where he was swallowed by a fish, but he died not. When the fish was cut

open, Mayadevi, the wife of Sambara, saw the child, and pleased with his beauty, brought him up carefully. Pradyumna thought that Mayadevi was his mother, but when she explained to him that he was the son of Krishna, he slew Sambara and all his host. Flying through the air with the Mayavati, he alighted in the inner apartments of his father's house. When Rukmini saw him she said, "Such would be the age of my son Pradyumna if alive." Krishna then told her, to her great joy, "This is thine own son."

CHAP. 28. WIVES OF KRISHNA; BALARAMA KILLS RUKMIN.

Besides Rukmini, Krishna had seven other beautiful wives, Kalindi, Mitravinda, Nagnijiti, Jambavati, Rohini, Madri, Satyabhama, and Lakshmana. Besides these he had 16,000 other wives.

Pradyumna was chosen for her husband at a public choice, by the daughter of Rukmin, and he had by her a son, the prince Aniruddha. Krishna demanded in marriage for him the granddaughter of Rukmin. Krishna, Balarama, and the other Yadavas went to the city of Rukmin for the marriage. After it was over, some of the princes said to Rukmin, "This wielder of the ploughshare is ignorant of the dice; why may we not beat him in play?" Rukmin said, "So let it be," and engaged Balarama at a game of dice. Rukmin, who was well skilled in gambling, won game after game, at which the Kalinga prince laughed. In a quarrel which took place, Balarama killed Rukmin with the dice board. Taking hold of the trembling king of Kalinga, we knocked out the teeth which he had shewn when he laughed. Krishna made no remark, being afraid of Rukmini on the one hand, and of Bala on the other.

CHAP. 29. KRISHNA KILLS NARAKA, AND GOES TO SWARGA.

Indra came on his elephant to Dwaraka and reported to Krishna the tyranny of the demon Naraka. He had carried off the maidens of gods, saints, demons and kings, and shut them up in his palace. He had taken the umbrella of Varuna, the earrings of Aditi, Indra's mother, and now demanded his elephant Airavati.

Krishna having called Garuda and having first placed Satyabhama on his back, then mounted himself, and the bird flew to the capital of Naraka. Then Krishna destroyed thousands of demons, and when Naraka came into the field showering upon the deity all manner of weapons, he cut him in two with his discus. Earth then presented the two earrings of Aditi. In the apartments of the women he found 16,100 damsels; in the palace 6,000 large elephants, each having 4 tusks, and 21 lakhs of excellent horses. All these Krishna sent to Dwaraka. Then taking the umbrella of Varuna, and the jewel mountain, he mounted Garuda with Satyabhama, and set off to the heaven of the gods to restore the earrings of Aditi.

CHAP. 30. BATTLE FOR THE PARIJATA TREE.

Garuda went lightly with his burden as if in sport. On arrival at the gates of Swarga, Hari blew his shell, and the gods advanced to meet him with respectful offerings. When he presented the earrings to Aditi, she praised him: "Thou art the eternal, universal and living soul; thou art the origin of all beings. Thou art gods, Yakshas, Daityas, Rakshasas, Siddhas, Pisachas, Gandharbas, men, animals, deer, elephants, reptiles, trees, shrubs, and grasses; thou art all bodies whatsoever, composed of aggregated atoms."

Indra afterwards took Krishna and Satyabhama round the gardens of Swarga. There they saw the Parijata tree, produced when the ocean was churned for ambrosia. The bark was of gold, its fruit-stalks bore numerous clusters of fragrant fruit. When Satyabhama noticed the tree, she said to her lord, "Why should not this divine tree be transported to Dwaraka? You have often said to me, 'Neither Jambavati nor Rukmani is so dear to me, Satya as you are.' If you have spoken the truth, let this Parijata tree be the ornament of my mansion. I long to shine amidst my fellow queens, wearing the flowers of this tree in the braids of my hair."

Thus solicited by Satyabhama, Krishna took the Parijata tree, and put it upon Garuda. The keepers of the garden remonstrated and said, "This Parijata tree belongs to Sachi, the queen of Indra; it is not proper for you to remove it." Satyabhama then sent this contemptuous message to Sachi: "If you are the beloved wife of your lord, let him prevent my husband from carrying off this tree."

Sachi excited her husband to resent this affront, and Indra, attended by the army of the celestials, marched to attack Krishna in defence of the Parijata tree. A terrible battle ensued, in which arrows flew like rain-drops from two heavy clouds. The gods were defeated, and only Indra and his elephant, Airavati were left to contend with Krishna and Garuda. Indra threw his thunderbolt at Krishna, but he caught it, and Garuda disabled Airavati. When Indra was going to run away, Satyabhama, called him and said, "Take the Parijata tree. I do not wish to take that which is another's property." Upon this Indra said that it was no disgrace to be overcome by him who is the cause of creation, continuance, and dissolution.

CHAP. 31. THE PARIJATA TREE TAKEN TO DWARAKA, ETC.

Krishna smiled when praised by the king of the gods and said, "Let this Parijata tree be taken to its appropriate situation. removed it in compliance with the words of Satya. Receive back also this your thunderbolt." Indra then said, "Let this Parijata

tree be transported to Dwaraka, and it shall remain upon earth as long as thou abidest in the world of mortals."

The Parijata tree was planted in the garden of Satyabhama, the smell of which perfumed the yearth for three furlongs.

All the wealth, elephants, horses, and women of Naraka were taken to Dwaraga. "At an auspicious season Krishna espoused all the maidens whom Naraka had carried off from their friends. At one and the same moment he received the hands of all of them, according to the ritual, in separate mansions. The number of the maidens was 16,100, and with so many different forms did the foe of Madhu multiply himself. Every one of the damsels thought that he had wedded her in his single person; and the creator of the world, Hari, the assumer of universal shape, abode severally in the dwelling of each of these his wives."

CHAP. 32. CHILDREN OF KRISHNA, ETC.

Krishna had in all 180,000 sons. The eldest was Pradyumna; his son was Aniruddha.

Usha, the daughter of Bana, a thousand-hundred Asura, wished to have a husband. Parvati said to her, "You shall have a husband. He shall appear to you, princess, in a dream." As the goddess foretold, a youth appeared to her in a dream, of whom she became enamoured. She told this to her companion, Chitrakleha, who drew pictures of the most eminent gods, demons, spirits, and mortals, and showed them to Usha. When she saw the picture of Aniruddha, she exclaimed, "This is he! This is he!" Chitrakleha, who was endowed with magic power, set off to Dwaraka.

CHAP. 33. FIGHT BETWEEN KRISHNA AND SIVA.

Bana was a worshipper of Siva. He said to Siva, "Without war, what is the use of these thousand arms? They are but a burden to me." Sankara promised that he should have war, at which Bana rejoiced.

Chitrakleha returned from Dwaraka, and by her magic power brought Aniruddha along with her. The guards discovering him with Usha, reported it to Bana, who sent men to seize Aniruddha; but taking up an iron club he slew his assailants. Bana then by magic bound Aniruddha in serpent bonds.

When this was reported to Krishna, mounting Garuda along with Balarama and Pradyumna, he set off for the city of Bana. On nearing the city, Fever emanating from Siva, having 3 feet and 3 heads, fought desperately with Krishna, but was overcome by Fever which Krishna had engendered. The former then departed, saying to Krishna, "Those who call to memory the combat between us shall be exempt from febrile diseases."

A battle then took place, in which Bana and the whole of the Asuras, assisted by Siva and Kartikeya, fought with Krishna.

After a terrible battle, Siva, no longer able to fight, sat down in his car, while Kartikeya took to flight. Krishna, with his discus, lopped off the arms of Bana. When about to launch it a second time to destroy Bana, Siva interceded for the life of his worshipper. Krishna, granting his request, said: "You are fit to apprehend that you are not distinct from me; that which I am, thou art."

CHAP. 34. KRISHNA DESTROYS PAUNDRAKA AND BURNS KASI.

A man, called Paundraka, fancying himself to be Vishnu who had come down upon earth, sent the following message to Krishna: "Relinquish, thou foolish fellow, the discus; come and do me homage; and I will give thee means of subsistence." Krishna replied that he would come with his discus. Mounting Garuda, he set off for the city of Paundraka.

The king of Kasi sent his army to assist that of Paundraka. Krishna showering upon the enemy shafts from his bow, and hurling at them his mace and discus, quickly destroyed both armies. Paundraka was cut in pieces by the discus; the king of Kasi's head was struck off and thrown into the city, after which Krishna returned to Dwaraka.

When the people of Kasi sought the help of Siva to destroy Krishna, a fierce female form was sent for this purpose. She came to Dwaraka when Krishna was engaged in sportive amusements and playing at dice. He said to the discus, "Kill this fierce creature." The demon attacked fled to Kasi. The army of Kasi and Siva's demi-gods came out to oppose the discus. Not only were they destroyed by the discus, but the whole city with its inhabitants was consumed by fire, after which the discus returned to the hand of Vishnu.

CHAP. 35. BALARAMA DRAGS THE CITY OF HASTINAPUR.

At the choice of a husband by the daughter of Duryodhana, the princess was carried off by Samba, the son of Jambavati. Samba, pursued by Duryodhana, Drona, and other chiefs, was taken prisoner. The Yadavas, when they heard this, wished to take up arms, but Balarama said, "I will go alone to the sons of Kuru; they will liberate Samba at my request." When Balarama reached Hastinapur, he said to the Kurus, "Ugrasena commands you to set Samba at liberty." The Kurus said angrily, "What Yadava shall give orders to the chiefs of the family of Kuru? Depart, therefore, Balarama."

Balarama, rolling about with intoxication, struck the ground furiously with his heel, and said, "I will not return to Dwaraka until I have rid the world wholly of the sons of Kuru. I will take this capital of the Kauravas, with all the sons of Kuru, and cast the city of the elephant into the Bhagirathi."

So saying, Baladeva, his eyes red with rage, plunged the

blade of his ploughshare beneath the ramparts of the city, and drew them towards him. The Kurus greatly alarmed, cried out, "Hold, hold! Here is Samba and his wife delivered up to thee." Upon this Balarama desisted.

CHAP. 36. BALARAMA DESTROYS DWIVIDA.

An Asura, named Dwivida, in the form of an ape, sought to be revenged against the deities on account of the destruction of Naraka by Krishna. He interrupted all religious rites, set fire to forests, to villages, and towns; sometimes he overwhelmed cities by falling rocks. Dwivida, who could assume any shape he pleased and swell himself to immense size, also trampled down the harvests.

On one occasion when Balarama was amusing himself with Revati and other beautiful females, the monkey Dwivida came and stole his ploughshare, and broke the cups filled with wine. Balarama becoming angry seized his club, while the monkey laid hold of a large rock which he hurled at the hero. Balarama casting his club at it, as it neared him, broke it into a thousand fragments, which, together with the club, fell upon the ground. The monkey then sprang upon Balarama, and struck him with his paws. Balarama replied by a blow of his feet upon the forehead of Dwivida, which felled him, vomiting blood, lifeless to the earth. The gods threw down a shower of flowers upon Balarama, and praised him for the glorious feat he had performed.

CHAP. 37. DESTRUCTION OF THE YADAVAS.

The Curse on the Yadavas.—At the holy place Pindaraka, Visvamitra, Kanwa, and the great sage Narada, were observed by some boys of the Yadu tribe. Giddy with youth, they dressed and adorned Samba, a son of Krishna by Jambawati, as a damsel, and conducting her to the sages, they addressed them with the usual marks of reverence, and said; "What child will this female, the wife of Babhru, who is anxious to have a son, give birth to?" The sages very angry at being thus tricked by the boys, said, "She will bring forth a club, that shall crush the whole of the Yadava race."

The boys told all that had occurred to Ugrasena, and, as foretold, a club was produced from the belly of Samba. Ugrasena had the club, which was of iron, ground to dust, and thrown into the sea; but the particles of dust then became rushes. One part of the club which could not be broken when thrown into the sea, was swallowed by a fish. The fish was caught, the iron spike was extracted from its belly, and was taken by a hunter, named Jara.

The Message to Krishna.—Then there came a messenger from the gods to Krishna, saying, "The demons have been slain, and the burden of the earth has been removed; now let the immortals

once again behold their monarch in heaven." To this Krishna replied, "The burdens of the earth are not removed until the Yadavas are extirpated. When I have restored the land of Dwaraka to the Ocean, and annihilated the race of Yadu, I will proceed to the mansions of the immortals."

Krishna observing the signs and portents prognosticating the ruin of Dwaraka, said to the Yadavas, "Behold these fearful phenomena; let us hasten to Prabhasa to avert these omens."

The Fight at Prabhasa.—The Yadavas ascended their rapid cars and drove to Prabhasa, along with Krishna, Rama, and the rest of their chiefs. They bathed there. Excited by Vasudeva, they indulged in liquor.

As the Yadavas drank, the destructive flame of dissension was kindled amongst them by mutual collision, and fed with the fuel of abuse. Infuriated by the divine influence, they fell upon one another with missile weapons, and when these were expended, they had recourse to the rushes growing nigh. The rushes in their hands became like thunderbolts, and they struck one another with them fatal blows. Kesava interposed to prevent them; but they thought that he was taking part with each severally, and continued the fight. Krishna then enraged took up a handful of rushes to destroy them, and the rushes became a club of iron, and with them he slew many of the murderous Yadavas; whilst others, fighting fiercely, put an end to one another. In a short time there was not a single Yadava left alive, except the mighty Krishna and Daruka.

Balarama assuming the form of Sesha, and the Message to Dwaraka.—Krishna and Daruka going towards Balarama, who was sitting at the root of a tree, beheld a large serpent coming out of his mouth. The mighty serpent then proceeded to the Ocean, and, adored by attendant snakes, entered into the waters of the deep. Daruka was told to go to Dwaraka to relate what had happened; to tell the people that the sea would inundate the town, and bid them depart with Arjuná.

Krishna killed by a hunter.—On one occasion, the rishi Durvasa was hospitably entertained by Krishna; but the latter omitted to wipe away the fragments of food which had fallen on the foot of the irascible sage, who thereupon foretold that Krishna was to die by a wound in the foot. After Daruka left, Krishna sat engaged in thought. Assuming one of the postures in which abstraction (yoga) is practised, he had laid his left leg across his right thigh, by which the sole of the foot was turned outward.

A hunter, named Jara, whose arrow was tipped with a blade made of the piece of iron of the club which had not been reduced to powder, beholding from a distance the foot of Krishna, mistook it for part of a deer, and shooting his arrow, lodged it in the sole. Jara, seeing his mistake, fell at Krishna's feet and asked forgive-

ness, to whom Krishna said, "Fear not in the least, go, hunter, through my favour to heaven, the abode of the gods." Immediately a celestial car appeared, in which the hunter ascended to heaven; and Krishna abandoned his mortal body, and the condition of the threefold qualities, becoming Nirguna.

CHAP. 38. ARJUNA BURNS THE DEAD, ETC.

Arjuna having found the bodies of Krishna and Balarama, performed for them and the rest of the slain, the obsequial rites. The 8 queens of Krishna, with Rukmini at their head, embraced the body of Hari, and entered the funeral fire. Revati also, embracing the corpse of Balarama, entered the blazing pile. Hearing these events, Ugrasena and Vasudeva, with Dewaki and Rohini, committed themselves to the flames. Arjuna conducted the thousands of the wives of Krishna and all the people from Dwaraka with tenderness and care. The Parijata tree proceeded to heaven, and on the same day that Hari departed from the earth the dark-bodied Kali age descended. The ocean rose and submerged the whole of Dwaraka, except alone the dwelling of the deity of the race of Yadu. The sea has not yet been able to wash that temple away, and there Kesava constantly abides, even to the present day. Whoever visits that holy shrine, the place where Krishna pursued his sports, is liberated from all his sins.

BOOK VI.

This Book treats of the Kali Age, and the means of attaining Liberation.

CHAP. 1. THE FOUR AGES; KALI AGE.

The four ages; are the Krita, Treta, Dwapara, and Kali; comprehending together 12,000 years of the gods. There are infinite successions of these four ages. The first is Krita, that age which is created by Brahma; the last is the Kali*age, in which a dissolution of the world occurs.

The observance of caste, order, and institutes, will not prevail in the Kali age. Acts of penance will be unattended by any results. All orders of life will be common alike to all persons. Gold, jewels, and clothes, will all have perished, and their hair will be the only ornament with which women can decorate themselves. Cows will be held in esteem only as they supply milk. The people will be almost always in dread of dearth; they will all live like vermins upon leaves and roots and fruits, and put a period to their lives through fear of want. Women will be short of stature, gluttonous; they will be scolds and liars. Women will bear children

at the age of 5, 6, or 7 years; and men beget them when they are 8, 9, 10. A man will be grey when he is 12; and no one will exceed 20 years of life.

CHAP. 2. REDEEMING PROPERTIES OF THE KALI AGE.

The sages disputed among themselves at what season the least moral merit obtained the greatest reward. To remove their doubts, they went to Veda Vyasa. They found him half immersed in the Ganges, and heard him exclaim, "Excellent, excellent is the Kali age! well done, Sudra! well done, women!"

The sages asked Vyasa to explain his words, to which he replied: "The fruit of penance practised in the Krita age for ten years, in the Treta for one year, in the Dwapara for a month, is obtained in the Kali age in a day and night. In the Kali age duty is discharged with very little trouble by mortals, whose faults are all washed away by the water of their individual merits; by Sudras, through diligent attendance only upon the twice born; and by women, through the slight effort of obedience to their husbands. Therefore, Brahmins, did I thrice express my admiration of their happiness."

CHAP. 3. THREE DIFFERENT KINDS OF DISSOLUTION.

The dissolution of beings is of three kinds, incidental, elemental, and absolute. The incidental is that which relates to Brahma, and occurs at the end of a Kalpa; The elemental is that which takes place after ten Pararddhas; the absolute is moksha, exemption for ever from future existence.

A Pararddha is that number which occurs in the 18th place of figures enumerated according to the rule of decimal notation (100,000,000,000,000,000.) The shortest period of time is a Matra, equal to the twinkling of the human eye. Fifteen Matras make a Kashtha, 33 Kashthas, one Kala, etc.*

All the end of a thousand periods of four ages, the earth is for the most part exhausted. A total dearth then ensues, which lasts a hundred years, and all beings perish. The eternal Vishnu then assumes the character of Rudra the destroyer. He enters into the seven rays of the sun, and drinks up all the waters of the globe. The solar rays thus fed become seven suns which set the three worlds and Patala on fire. The great fire, when it has burnt all the divisions of Patala, proceeds to the earth, and consumes it also. A vast whirlpool of flames then spreads to the region of the atmosphere and the sphere of the gods, and wraps them in ruin. The inhabitants of the two upper spheres, annoyed by the heat, removed to the Maharloka. When that becomes heated, its inhabitants, if so disposed, depart for the Janaloka. Janard-

* See page 6.

dhana, having consumed the whole earth, breathes forth heavy clouds, resembling vast elephants in bulk, showering down torrents of water, these clouds quench the dreadful fires which involve the three worlds, and they rain uninterruptedly for a hundred years, and deluge the whole world, all things animate or inanimate having perished.

CHAP. 4. EXPLANATION OF DISSOLUTIONS.

When the waters have reached the region of the seven Rishis and the whole of the three worlds is one ocean, they stop. The breath of Vishnu then becomes a strong wind which blows for more than a hundred years, until all the clouds are dispersed. The wind is then reabsorbed, and Hari reposes, sleeping upon Sesha in the midst of the deep.

When the universal spirit wakes, the world revives; when he closes his eyes, all things fall into the bed of mystic slumber. In like manner as a thousand great ages constitute a day of Brahma, so his night consists of the same period; during which the world is submerged by a vast ocean. Awaking at the end of his night, the unborn, Vishnu, in the character of Brahma, creates the universe anew.

Elemental Dissolution.—When by fire all the worlds are withered up, the progress of elemental dissolution is begun. Then, first, the waters swallow up the property of earth, which is the rudiment of smell; and earth, deprived of its property, proceeds to destruction. Devoid of the rudiment of odour, the earth becomes one with water. The rudimental flavour of water is licked up by fire, and it becomes one with flame. While space is enveloped in flame, the element of wind seizes upon the rudimental property which is the cause of light; and that being withdrawn, all becomes of the nature of air. The rudiment of form being destroyed and fire deprived of its rudiment, air extinguishes fire and spreads resistlessly over space, which is deprived of light when fire merges into air. Air then, accompanied by sound, which is the source of ether, extends everywhere until ether seizes upon touch its rudimental property, by the loss of which air is destroyed, and ether remains unmodified. Devoid of form, flavour, touch and smell, it pervades the whole of space. Ether, whose characteristic property is sound, exists alone. But then the radical element egotism (Ahankara) devours sound and all the elements and faculties are at once merged into their original. This primary element is consciousness, combined with the property of darkness, and is itself swallowed up by Mahat, whose characteristic property is intelligence; and earth and Mahat are the inner and outer boundaries of the universe. In this manner, as in the creation were the seven forms of nature (Prakriti), reckoned from

Mahat to earth, so, at the time of elemental dissolution, these seven successively re-enter into each other.

Equilibrium of the three properties is called nature (Prakriti), origin (Heta), the chief principle (Pradhana), cause (Karana), supreme (Puram).

Works are of two kinds, active and quiescent. Hari is worshipped by men in the active mode by rites enjoined in the Rik, Yajur, and Sama Vedas. He is worshipped in the quiescent form through meditative devotion.

The period of two Pararddhas is called a day of that potent Vishnu.

CHAP. 5. MUKTI, THE EVILS OF LIFE.

The wise man having investigated the three kinds of worldly pain and having acquired true wisdom and detachment from human objects, obtains final liberation. The first of the three kinds of pain is of two kinds, bodily and mental. Bodily pain is of many kinds, as fever, spleen, dysentery, leprosy, and many other diseases. Mental sufferings are love, anger, fear, hate, jealousy, envy, and many other passions. Affliction is multiplied in thousands of shapes in the progress of conception, birth, decay, disease, death, and hell. The embryo endures severe pain, every way incommoded; endowed with consciousness, and calling to memory many hundred previous births. Thus exists the embryo in profound affliction, bound to the world by its former works.

When the child is born, it is tortured in every limb as if pierced with thorns, and falls from its fetid lodgment as from a sore. Laid upon a dirty bed, it is bitten by insects, and has not the power to drive them away. Many are the sufferings which are inflicted by elemental and superhuman agency in the state of childhood. Enveloped by the gloom of ignorance and internally bewildered, men knows not whence he is, who he is, whether he goeth.

When old age arrives, the body is infirm, the face is emaciate, the skin is wrinkled; the eye discerns, not afar off; the ear is dull; the back is bowed. Such are some of the pains which old age is condemned to suffer.

The agonies of death are next described, and then the tortures of hell. Men are bound when they die by the servants of the king of hell with cords, and beaten with sticks, and have then to encounter the fierce aspect of Yama and the horrors of their terrible route. In the different hells there are various intolerable tortures. The number of punishments inflicted in hell, which are the consequences of sin, is infinite.

But not in hell alone do the souls of the deceased undergo pain; there is no cessation even in heaven; for its temporary inhabitant is ever tormented with the prospect of descending again

to earth. Again is he liable to conception, birth, youth, manhood, old age and death.

It should therefore be the assiduous endeavor of wise men to attain unto God. The means of such attainment are said to be knowledge and works.

CHAP. 6. MEANS OF ATTAINING LIBERATION.

Maitreya asks, what is meant by Yoga, by understanding which he may behold the Supreme Being? The explanation is said to have been given by Khandikya to Kesidhwaja. Both were princes; but Khandikya was driven from his principality by Kesidhwaja. Once while Kesidhwaja was engaged in devout exercises, a tiger slew his milch cow. When Kesidhwaja asked what form of penance would expiate the crime, he was told that nobody knew except his enemy Khandikya, whom he had conquered. He determined therefore to go to him. Clothing himself in a deerskin, he went to the forest where Khandikya resided. At first Khandikya wished to kill him, but at last he determined to let him know what he asked. When Kesidhwaja had received the information, he sacrificed accordingly. Remembering that he had not presented to Khandikya the gift due to a spiritual preceptor, he returned to him, and asked what he should give him. Khandikya's counselors recommended him to ask back his kingdom; but he only sought to be instructed in spiritual learning.

CHAP. 7. YOGA EXERCISES; LIBERATION.

Kesidhwaja first explained the real nature of ignorance. The (erroneous) notion that self consists in what is not self, and the opinion that property consists in what is not one's own, constitute the double seed of the tree of ignorance. The ill-judging embodied being loudly asserts, "This is I," and "These are mine." When soul is associated with Prakriti, it is vitiated by egotism and the rest. There is but one cure of worldly sorrows, the practice of Yoga.

Yoga is next explained. The mind of man is the cause both of his bondage and liberation: its addiction to the objects of sense is the cause of his bondage; its separation from objects of sense is the means of his freedom. The sage who is capable of discriminative knowledge must therefore restrain his mind from all the objects of sense, and therewith meditate upon the Supreme Being, who is one with spirit, in order to attain liberation.

The Yogi, when first applying himself to contemplative devotion, is called the novice (Yoga yuj); when he has attained spiritual union he is termed the adept.

The sage who would bring his mind into a fit state for the performance of devout contemplation must be devoid of desire, and observe invariably continence, compassion, truth, honesty, and

disinterestedness: he must fix his mind intently on the supreme Brahma, practising holy study, purification, contentment, penance, and self-control. These virtues, respectively termed the five acts of restraint (Yama), and five of obligation (Niyama), bestow excellent rewards, when practised for the sake of reward, and eternal liberation where they are not prompted by desire (of transient benefits). Endowed with these merits, the sage self-restrained should sit in one of the modes termed Bhadrāsana,* &c., and engage in contemplation. Bringing his vital airs, called Prana, under subjection, by frequent repetition, is thence called Pranayama, which is as it were a seed with a seed. In this the breath of expiration and that of inspiration are alternately obstructed, constituting the act twofold; and the suppression of both modes of breathing produces a third. The exercise of the Yogi, whilst endeavouring to bring before his thoughts the gross form of the eternal, is called Alambana. He is then to perform the Pratyahara, which consists in restraining his organs of sense from susceptibility to outward impressions, and directing them entirely to mental perceptions. By these means the entire subjugation of the unsteady senses is effected.

The process of forming a lively image in the mind exclusive of all other objects, constitutes Dhyana, or meditation, which is perfected by six stages; and when an accurate knowledge of self, free from all distinction, is attained by this mental meditation, that is termed Samadhi.†

Khandikya said to Kesidhwaja, "The expression 'mine,' which I have been accustomed to use, is untruth. The words 'I,' and 'mine' constitute ignorance. Depart therefore, Kesidhwaja, you have taught me contemplative devotion, the inexhaustible bestower of liberation from existence."

CHAP. 8. SUMMARY OF THE PURANA; MERIT OF HEARING IT.

Parasara said to Maitreya: "I have explained to you the third kind of dissolution, or that which is absolute and final, which is, liberation and resolution into eternal spirit. I have related to you primary and secondary creation, the families of the patriarchs, the periods of the Manwantaras, and the genealogical histories (of the kings). I have repeated to you, in short, who were desirous of hearing it, the imperishable Vaishnava Purana, which is destructive of all sins, the most excellent of all holy writings, and the means of attaining the great end of man."

This Purana, originally composed by the Rishi (Narayana)

* In the Bhadrāsana posture he crosses his legs underneath him, and lays hold of his feet on each side with his hands. There are many other postures.

† The result of the Dyana or Samadhi is the absence of all idea of individuality when the meditator, the meditation and the thing or object meditated upon, are all considered as one.

was communicated by Brahma to Ribhu. Lastly, it is said to have been taught to Parasara by Vasishtha. "The great and rarely attainable merit that a man acquires by the gift of a brown cow, he derives from hearing ten chapters of this Purana. He who hears the entire Purana, contemplating in his mind Achyuta, obtains assuredly the reward that attends the uninterrupted celebration of the Aswamedha rite."

THE PURANA EXAMINED.

In the foregoing pages a correct summary has been given of the contents of the Purana. Long lists of mere names have been omitted, as also the tedious ascriptions of praise; but the leading facts have been given, with *verbatim* quotations on subjects of importance. No opinions have been expressed about the statements made. The reader's attention is now invited to a general review of the whole, with the inferences which follow.

THE AUTHORSHIP.

It is asserted that the Purana was communicated by Brahma. In Book I., Chap. 1. he is said to have revealed it to Daksha and other sages; that they repeated it to Purukutsa, who related it to Paraswata, who related it to Parasara. A different account is given in the last Chapter of the book; in which Brahma is said to have communicated it to Ribhu, and that it was made known to Parasara by Vasishtha. Both cannot be true: both may be false.

GEOGRAPHY OF THE PURANA.

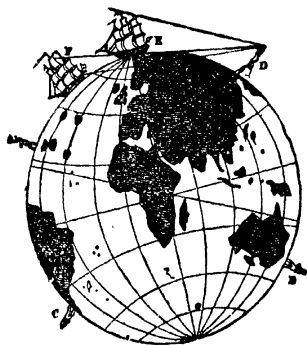
The late Rev. L. Behari Dé has the following remarks on the Geography of the Puranas:

"As the Hindus, if not always, at least from a remote period, were forbidden to pass beyond the limits of their country, all their knowledge was necessarily confined within the boundaries of Hindustan, which they gradually came to look upon as the whole world. Natural circumstances assisted them to fall deeply into this error. India being on all sides surrounded by water or bounded by lofty chains of mountains—its inhabitants, ignorant of the art of navigation, and unable to cross the mountains, naturally concluded, that there was nothing beyond the boundaries of their own observation."

The writers of the Puranas, without leaving their homes, framed systems of geography from their imaginations, and the more wonderful and extravagant they were, the more delight they would yield to their readers. In England, fairy tales are told for the amusement of young children, such as a cow leaping over the

moon, &c. Infants do not see the impossibility of this, and accept such stories as true. So it is with the Hindus.

Modern works on geography are composed by men who have themselves visited the different countries, and carefully measured them. Maps, of great accuracy, have been prepared. The first map came out to Ceylon from England about 50 years ago. The voyage occupied four months, during which land was not once seen, yet Colombo was reached without fail. It is now known that the earth is only about 25,000 miles in circumference. Thousands of persons go round it every year.



There are no seven circular dwipas, nor seas of wine, ghi, curd milk, &c. There is no Maha-meru, 84,000 yojanas in height, and of course, no Swarga of Indra on its summit. The trees reputed to be 1100 yojanas in extent, and to bear fruit as large as elephants are mere fables.

Patala and the Narakas are said to be below the earth, the whole supported by the serpent Sesha. The Hindu astronomer Bhaskar Acharya, knew better. In the *Siddhanta Siromani*, he says: "The earth is suspended in the air by the hand of the Deity." The earth floats in the sky like the moon.

The Ganges.—In Book II., Chap. 8, the source of the river is said to be on the nail of the great toe of Vishnu's left foot. Dhruva receives her on his head; her waters encircle the moon, increasing her brilliancy; she alights on the summit of Meru, and thence flows to the four quarters of the earth for its purification. The Alaknanda branch raised to heaven the sinful sons of Sagara, by washing their ashes. This is all imagination. The source of the Ganges in the Himalayas is well known. It issues from below a bed of snow in the mountains. Photographs of it can be obtained in Calcutta.

The geography of the Purana is a mass of fables.

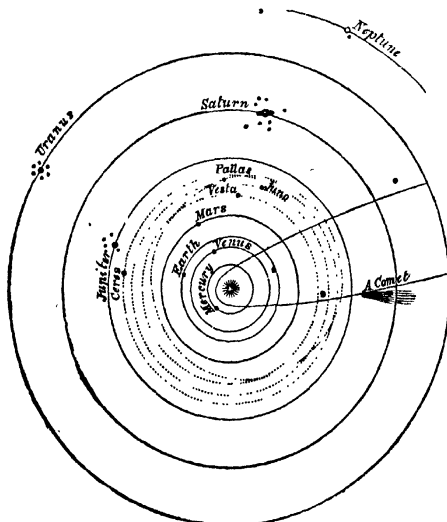
ASTRONOMY OF THE PURANA.

According to the Purana, the earth is supposed to be the centre around which the sun, moon, the lunar constellations and the planets are said to revolve. Their distances from the earth are given (see page 17) as follows:—

Sun	...	...	...	100,000	yojanas.
Moon	...	...	...	200,000	"
Lunar Mansions	...	...	...	300,000	"
Budha	...	...	...	500,000	"
Sukra	...	...	...	700,000	"
Mangala	...	...	...	900,000	"
Jupiter or Vrihaspati	...	...	...	1,100,000	"
Sani	...	...	...	1,350,000	"
Seven Rishis	...	...	...	1,450,000	"
Dhruva	...	...	...	1,550,000	"

Descriptions are given of the horses of the sun, moon, and planets.

Astronomy has been carefully studied in the west as well as geography. There are buildings, called observatories, in different parts of the world, where learned men, night after night, study the stars by means of telescopes, instruments unknown to the ancients. Instead of the sun revolving round the earth, the earth



The Sun in the Centre.

and the other planets revolve round the sun, as shown in the figure above.

Instead of the moon being twice as distant as the sun, the moon is only about $2\frac{1}{2}$ lakhs of miles from the earth, while the sun is about 920 lakhs of miles distant. The Lunar Mansions are stars immeasurably more distant than the planets. So with the Seven Rishis and Dhruva.

The moon is supposed to wane from the gods drinking the ambrosia. The moon is a barren mass of stone and earth, as can be easily seen through a telescope. We see only the part of it on which the sun shines.

Rain said to come from the Moon.—Book II. Chap. 9 asserts that the sun, with its scorching rays, draws up moisture from the earth, and with it nourishes the moon. The moon communicates, through tubes of air, its dews to the clouds, which, when broken by the winds, let their watery stores descend.

The sun draws up moisture, but it does not go to the moon 240,000 miles distant; it merely forms clouds in the atmosphere which are generally only two or three miles above the earth.

THE BOAR INCARNATION.

In Book I. Chap. 4, Vishnu is said to have assumed the form of a boar, and to have raised on his tusks the earth from the bottom of the ocean. This is a pure fable. The earth floats in the sky, and there is no ocean in which it could have sunk and required to be raised. There is a whole Purana about this fable.

SUPPOSED DISSOLUTIONS.

In Book VI. Chap. 3, an imaginary account is given of a dissolution occurring at the end of a Kalpa. The three worlds are first burnt up, and then overwhelmed with water, the clouds pouring down rain for more than a hundred years. All this is based on the geography and astronomy of the Purana. As these have been shown to be wrong, this supposed dissolution is a mere fable; it describes impossibilities.

The "elemental dissolution," mentioned in Chap. 4, is equally erroneous. The distinguishing qualities of what are called the five elements are absurdly said to be the following:

Earth	smell or odour.
Water	taste.
Light	heat.
Air	touch.
Ether	sound.

Earth is defined in Hindu philosophy "as that which has the

quality of odour." Compared with the other elements, it should rather be solidity. Water should have as its distinguishing quality, liquidity ; air, gaseousness ; ether, extension.

DEGRADING IDEAS OF GOD.

Polytheism.—All intelligent men are now agreed that there is only one God. The Vishnu Purana teaches both pantheism and polytheism. Vishnu is everything that exists, animate and inanimate ; but at the same time the existence of thousands of gods is acknowledged. In Book II. Chap. 12, 36,333 divinities are said to drink monthly of the lunar ambrosia.

It is alleged that all the gods are the same, though worshipped under different names.

Take the three principal gods, Brahma, Vishnu, and Siva : their residences, wives, and children are all different. Brahma is said to live in Satya-loka, his wife is Savitri ; Vishnu lives in Vaikuntha, his wife is Lakshmi ; Siva lives in Kailasa, his wife is said to be Parvati. Different dispositions and actions are ascribed to these gods. Several times they are said to have fought with each other.

If the 33 crores of the Hindu gods are all the same, it may as well be said that the 28 crores of people in India, with different houses, wives, children, occupations, are all one. If the gods are one, why are they reckoned as amounting to 33 crores ?

This is only an excuse for the folly of polytheism put forward by those who are somewhat more intelligent than the masses. Rammohun Roy says : "The Hindus firmly believe in the real existence of innumerable gods and goddesses who possess in their own departments full and independent powers, and to propitiate them, and not the true God, are temples erected and ceremonies performed."

The Hindus themselves call their religions by the name of the particular deity they worship, as *Siva Bhakti*, *Vishnu Bhakti*, &c. The vast majority would be indignant at the supposition that their own religion and the detested heresy of their opponents, are after all the same.

Low Conceptions of God.—When the Hindus manufactured gods, they took as their models their own rajas, only endowing them with vastly increased powers. They provided them with wives and concubines. Indra requires an elephant to move about ; Vishnu has the imaginary Garuda. Like kings on earth, the gods sometimes quarrel and fight. In Book V. Chap. 33, Vishnu fights with Siva, and, as this is a Vishnu Purana, he gains the victory.

The gods are said to be nourished by sacrifices (p. 8) ; without them they would die. "Indra deprived of his share of offerings to the immortals, begged from Vrihaspati a little of the sacrificial butter, for he was starving." (p. 37).

Nearly the whole of Book V. is devoted to the incarnation of Krishna. As a child, he is said to have been disobedient and mischievous. The Bhagavata Purana represents him as stealing butter, scattering it about, and then denying it. Also as stealing the clothes of Gopis, and compelling them to come to him naked. Krishna stole clothes from Kansa's washerman; at the request of Satybhamā he took the Parijata tree. He killed Kansa's washerman because he complained of his master's clothes being injured; he is said to have, in his rage, killed great numbers of his own 180,000 sons. The only benefits attributed to Krishna are that he killed several powerful demons. These stories are mere fables: no such beings ever existed.

Krishna, with his 8 queens and 16,100 wives, may rather be regarded as an incarnation of lust. It has been well said, "*The stories related of Krishna's life do more than anything else to destroy the morals, and corrupt the imaginations of Hindu youth.*" The infamous sect of Vallabhacharis in Western India profess to copy the example of Krishna. Wealthy Bombay merchants were shown, at a trial in the High Court, to give their wives and daughters to be prostituted as a work of merit.

Excuses for the Crimes of the Gods.—This is usually done by denying the eternal distinction between virtue and vice. This is implied in the saying, "To the mighty there is no sin." What would be wrong in us, was right in Krishna. The *Jivanmukta* is to look with equal eye upon virtue and vice, purity and impurity. In the Bhagavat Gita, Arjuna is told by Krishna that looking upon pleasure and pain as alike, he would not incur sin, though he killed his relations in battle. Krishna says, "Actions defile me not."

The idea is taken from a Hindu despot, who could do anything he liked,—take the wives of his subjects or put them to death without trial, no one daring to find fault.

The principle that the gods are not to be condemned for wrong-doing is the opposite of the truth. If a child commit a fault, he is blamed; if an ordinary man do the same, his guilt is greater; if a king does it, the guilt and evil consequences would be still greater. Krishna himself says in the Bhagavat Gita: "Whatever the most excellent practise, other men practise likewise; the world follows whatever example they set." Krishna's own example, as related in the Bhagavat Purana, has had a most pernicious effect upon his worshippers.

To say that the gods committed sin "in sport" or as a "divine amusement," only makes matters worse. Such an idea is, blasphemous.

Power is the great attribute worshipped by Hindus. Just as wicked and cruel despots are feared and honoured, so gods and demons are worshipped whatever may be their character, provided they will refrain from injury, or confer some benefit on their devo-

tees. The gods of Hinduism act like India rajahs, contending with each other for power, each favouring his own party, and indulging in every vice or committing any crime his evil heart may desire. The Hindu gods reflect the national character.

The One true God.—The God of the Bible is, in many respects, a perfect contrast to Brahm. He has, indeed, existed from all eternity. "From everlasting to everlasting Thou art God." But He is never unconscious; He never slumbers nor sleeps. The care of the universe which He called into existence is no burden to Him. "The Creator of the ends of the earth fainteth not, neither is weary." He knows every thing that takes place throughout His vast dominions. Not a hair of our head can fall to the ground without His knowledge; every thought of our heart is known to Him. His ear is ever open to the cry of His children. With regard to His attributes, He thus makes Himself known: "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

His most glorious attribute is His spotless holiness. Sin is that abominable thing which He hates. "Holy, holy, holy is the Lord God of hosts." He is continually doing good to his creatures. His character is expressed in one word—God is Love. Still, it is not the feeling which looks upon good and evil with equal eye. If a king allowed crime to be unpunished, his kingdom would become like a hell. But God's own declaration is, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his evil way and live."

The Bible emphatically teaches monotheism. There is one God, and there is none other but He. The supposed 33 crores of gods and goddesses have no existence.

DIVINE SANCTION CLAIMED FOR CASTE.

In Book I. Chap. 6, the four castes are said to have proceeded from the mouth, breast, thighs, and feet of Brahma. This statement is as untrue as the assertions about geography and astronomy. Divine sanction is claimed for an iniquitous lie. "It involves," says Principal Caird, "the worst of all wrongs to humanity—that of hallowing evil by the authority and sanction of religion."

Keshub Chunder Sen, in his "Appeal to Young India," thus describes Caste:—

"That Hindu caste is a frightful social scourge no one can deny. It has completely and hopelessly wrecked social unity, harmony, and happiness, and for centuries it has opposed all social progress. But few seem to think that it is not so much as a social but as a religious institution that it has become the great scourge it really is. As a system of absurd

social distinctions, it is certainly pernicious. But when we view it on moral grounds it appears as a scandal to conscience, and an insult to humanity, and all our moral ideas and sentiments rise to execrate it, and to demand its immediate extermination. Caste is the bulwark of Hindu idolatry and the safeguard of Brahminical priesthood. It is an audacious and sacrilegious violation of God's law of human brotherhood. It makes civil distinctions inviolable divine institutions, and in the name of the Holy God sows perpetual discord and enmity among His children ! It exalts one section of the people above the rest, gives the former, under the seal of divine sanction, the monopoly of education, religion and all the advantages of social pre-eminence, and invests them with the arbitrary authority of exercising a tyrannical sway over unfortunate and helpless millions of human souls, trampling them under their feet and holding them in a state of miserable servitude. It sets up the Brahminical order as the very vicegerents of the Deity and stamps the mass of the population as a degraded and unclean race, unworthy of manhood and unfit for heaven."

Caste has been well characterised as "A GIGANTIC CONSPIRACY AGAINST THE BROTHERHOOD OF MAN."

CEREMONIALISM.

Directions are given at page 27 about attending to the calls of nature : the north to be faced by day, and the south by night. Rules are laid down for purification afterwards with earth. Water is next to be drunk so many times; the mouth and face to be washed ; the head, cavities of the eyes, ears and nostrils, the forehead, the nostrils, the heart, to be touched with water.

Attention is thus concentrated on outward forms, while the care of the thoughts and heart is neglected.

THE FALSE PROMISES IN THE PURANA.

The following are specimens :

"Whoever listens to the history of Prahlada is immediately cleansed from his sins." p. 12.

"The man who hears this Purana obtains the fruit of bathing in Puskara lake for twelve years in the month Kartik. The gods bestow upon him who hears this work the dignity of a divine sage, of a patriarch, or of a spirit of heaven." p. 13.

"This sacred stream (the Ganges) heard of, desired, seen, touched, bathed in, or hymned, day by day, sanctifies all beings ; and those who even at a distance of a hundred yojanas exclaim, 'Ganga, Ganga,' atone for the sins committed during three previous lives." p. 19.

"Whoever hears this story of Raji shall retain for ever his proper place and shall never be guilty of wicked acts." p. 37.

"Whoever listens frequently to this account of the heroes of the race of Vishnu shall be purified from all sin, and obtain the sphere of Vishnu." p. 40.

Can any sensible man accept such assertions as true ?

FALSE BELIEF IN THE POWER OF CURSES AND AUSTERITIES.

Terrible effects are said to have followed from the curses of passionate, bad-tempered Rishis. This belief is encouraged by Brahmans and Sannyasis to frighten the ignorant, and induce them to make gifts. Such curses have no power. The Bible says "The curse causeless shall not come." They return upon the heads of those who utter them.

The belief in the power of austerities is equally groundless. What effect can be produced by a man starving himself to a skeleton or roasting himself between fires, with his head downwards? He is only foolishly injuring himself. The stories told of the wonderful results of such austerities are mere fables.

THE INDIAN INTELLECT DWARFED BY HINDUISM.

The stages of intellectual development may be described as four:

1. The Infantile Stage.—This is represented by the wild tribes of India, alive to little more than impressions through the senses.

2. The Mythological Stage.—The imagination is largely developed. The most wonderful stories are accepted as true, and the more absurd they are, the greater delight is afforded. The great bulk of the Hindus are still in this stage.

3. The Metaphysical Stage.—In this there is the fondness for hair-splitting speculation exhibited by Hindu philosophers. The Purana affords some illustrations of it, as the following:

In Book II. Chap. 16 there is a dialogue between Ribhu and Nidagha. The latter is represented as standing afar off, waiting till a prince should enter the city.

"Tell me," said Ribhu, "which is here the king, and which is any other man." "The king," answered Nidagha, "is he who is seated on the elephant; the others are his attendants." "Tell me, venerable sir, which is the king and which is the elephant?" "The elephant," answered Nidagha, "is underneath, the king is above him." To this Ribhu rejoined, "What is meant by *underneath*, and what is termed *above*?" Upon this Nidagha jumped upon Ribhu and said, "I am above like the Raja; you are underneath like the elephant." "Very well," said Ribhu, "tell me which of us two is *you*; which is *I*?"

"When Nidagha heard these words, he immediately fell at the feet of the stranger and said, "Of a surety, thou art my saintly preceptor Ribhu; the mind of no other person is so fully imbued with the doctrine of unity as that of my teacher."

4. The Scientific Stage.—This may be defined as that of true knowledge, which has yet to come in India. That the Vishnu Purana and others of a similar character containing such extra-

vagant and improbable stories should have been for centuries regarded as sacred, is a proof that the Indian intellect, naturally intelligent, has been reduced to a state of childhood. Indeed Sir Monier Williams says, "the more evidently physical and metaphysical speculations are opposed to common sense, the more favour they find with some Hindu thinkers."

The following assertions in the Purana show how the Indian intellect, naturally intelligent, has been weakened by Hinduism; Sannata, the wife of Kratu, is said to have brought forth 60,000 sages, no bigger than the joint of a thumb (p. 10). Prithu was born by rubbing the arm of Vena (p. 10). Ikshwaku was born from the nostril of Manu when he happened to sneeze; (p. 32). Sita was born from a furrow (p. 35). Daksha was born from the right thumb of Brahma (p. 32). Before his time living creatures were variously propagated by the will, by sight, by touch, and by religious austerities (p. 11).

Partridges are said to have picked up texts (p. 24). Baladeva shortened his wife with his ploughshare (p. 32); he made the Jumna follow him (p. 54). Visvakarma put the sun on his lathe and reduced its size (p. 23). What sensible person can believe such stories?

ENCOURAGEMENT OF SHRADDHAS.

Chapters 13—16 of Book III, are devoted to directions about Shraddhas. The Pitris are said to be pleased 8 years, 1000 years, or 10,000 years according as the offerings are made on certain days (p. 29). The Pitris are claimed to be nourished by the offerings to Brahmans, and they are made to say: "Prosperous and affluent shall that man ever be, who in honour of us, gives to the Brahmans, if he is wealthy, jewels, clothes, land, conveyances, wealth, or any valuable presents; and who, with faith and humility, entertains them with food according to his means, at proper seasons." (p. 29).

The offer, "presenting the Brahmans with choice viands, well dressed, and seasoned, and abundant, is to request them civilly to partake of them." (p. 29).

Large sums are expended at Shraddhas, impoverishing the people. But the moral evils are still worse.

Numbers of idle vagabonds, some of them notoriously vicious, are maintained who should work for their living. The impression is given that a man's welfare in another world depends mainly, not upon his own conduct, but on the offerings made after his death. He may lead any sort of life, however immoral and wicked, provided he leave enough to feed the Brahmans, and especially to have his Shraddha performed at Gaya. Thus encouragement is given to sin. On the other hand, a childless man is said to fall into *Put*. The great Judge of all the earth will do that which is right.

A man will be rewarded or punished for his own deeds, not for those of others over which he has no control.

The whole system is clearly an invention of the Brahmins to deceive ignorant credulous Hindus and get their money. At a time when mourning the loss of relatives, they work upon their feelings, and extort from them all they can.

It is our duty to cherish the memory of our forefathers, but their happiness in a future state depends upon their own conduct—not upon our offerings. The best way of showing respect for them is by leading noble lives.

YOGA.

The grand aim set before the reader is to recognise that he is one with Brahma. Some of the means prescribed for this purpose are described in pp. 65, 66.

The whole belief is a delusion. The brain is the organ of the mind. To enable it to act properly, it must have a good supply of pure blood. The blood is purified by fresh air entering into the lungs by breathing. From want of sufficient food and suppression of the breath, the blood of the Yogi is small in quantity and impure. The brain does not act properly. He may be in a dreamy condition or almost unconscious. Barth, a French writer, a distinguished Sanskrit scholar, says of the Yoga exercises: "Conscientiously observed, they can only issue in folly and idiocy."

The goal of Hindu philosophy, of the *jnana marga*, is expressed in the "great sentences":

Tat tvam asi, That thou art.

Brahmāsmi, or *Aham Brahma*, I am Brahma.

With reference to the *maha-vakya*, "I am Brahma," Gauda-purnananda says:—

"Thou art verily rifled, O thou animal soul, of thy understanding, by this dark theory of Maya, because like a maniac, thou constantly ravest, 'I am Brahma.' Where is thy divinity, thy sovereignty, thy omniscience? O thou animal soul! Thou art as different from Brahma as is a mustard seed from Mount Meru. Thou art a finite soul, He is infinite. Thou canst occupy but one space at a time, He is always everywhere. Thou art momentarily happy or miserable, He is happy at all times. How canst thou say, 'I am He?' Hast thou no shame?"*

The climax of Hindu philosophy is a blasphemous falsehood, too horrible almost to think of—for a puny, ignorant, proud, sinful mortal to say, "I am God!" Yet, according to Hindu philosophy, he is the only wise man! How true are the words, "Professing themselves to be wise, they became fools."

* Banerjee's *Dialogues on Hindu Philosophy*, p. 379.

REAL ORIGIN OF THE PURANA.

It has been shown that conflicting accounts are given in the Purana itself of its origin. Its false geography, false astronomy, false theology, its wild exaggerations, show that it did not come from God. It was evidently written by a Vaishnava Brahman to glorify Vishnu and exalt his caste. Although Hindus class the Puranas as *Smriti*, inferior to *Śruti*, the Purana claims to be "the most excellent of all holy writings." Some of the false promises made in connection with it have been mentioned.

The Saiva Puranas similarly claim preeminence for Siva.

When the Puranas agree on some points, they differ in many others, of which Wilson, in his Notes, gives very numerous instances. Their contradictions and absurdities throw discredit upon them all.

They were evidently written by Brahmins for their own ends; but to gain authority among an ignorant credulous people, were claimed to have been revealed by Brahma. The whole of them must be abandoned as sacred.

THE TRUE INCARNATION.

Hinduism has been shown to be a device of priestcraft. Some may be disposed to draw the inference that *all religions are false*. This does not follow. The logic is the same as to infer because the geography of the Vishnu Purana is false, therefore all accounts of the earth's surface are false.

It is allowed that Hinduism contains some noble thoughts about God. The Hindu ideas about incarnations, though defective in many respects, recognize the idea of God descending to the level of the fallen creature and becoming man to lighten the burden of pain and misery under which the universe is groaning.

It has been shown that Krishna, according to the Vishnu Purana, might fitly be called an incarnation of lust. In the New Testament there will be found an account of a very different Incarnation,—the Lord Jesus Christ, born, through Divine power, of the Virgin Mary.

Krishna is represented as a mischievous, disobedient child. Of Jesus Christ it is said, "The child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." When He grew up He went about teaching and doing good.

He was holy, harmless, undefiled, and separate from sinners. No guile was found in His mouth. He was full of grace and truth. He challenged His bitterest enemies to find in Him any stain of sin.

Instead of spending His life in pleasure, He was a man of sorrows and acquainted with griefs. His life was one of privation.

It is said of Him that He had not where to lay His head. He sympathized with all our sorrows. He wept with Martha and Mary at the grave of their brother. His griefs and sorrows were ours. He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon, and with His stripes we are healed.

When Kansa's washerman justly blamed Krishna for injuring his master's clothes, he killed him. Of Jesus it is said, who "when He was reviled, reviled not again; when He suffered He threatened not." When the people of a certain village refused to give Him lodgings for the night, His disciples wished to call down fire from heaven to destroy them; but He rebuked them, saying that He had not come to destroy men's lives, but to save them.

His teaching was, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." When dying on the cross, He prayed for the murderers, saying, "Father forgive them; for they know not what they do."

Truly this was the Son of God, the spotless Incarnation!

THE CLAIMS OF CHRISTIANITY TO CONSIDERATION.

An intelligent man should have some acquaintance with all the great religions of the world, but Christianity deserves special attention.

Educated Hindus have accepted western geography and astronomy as correct; they eagerly adopt western inventions like railways and the electric telegraph; they are now desirous of representative government, which is also of western origin. The religion accepted by the westerns as superior to their original superstitions, deserves at least the attentive examination of the Hindus. It is as vain to attempt to defend the *religion* of the Vishnu Purana as to defend its *geography*. Both are equally erroneous.

It is Christianity which has mainly raised painted savages to the fore-front of civilization. Gladstone, one of the greatest statesmen of modern times, says, that for "the last fifteen hundred years Christianity has always marched in the van of all human improvement and civilization, and it has harnessed to its car all that is great and glorious in the human race." Christianity was the religion of men like Milton, Newton, Johnson, and Scott. Shakespeare, the greatest of writers, ends his will with these words: "I commend my soul into the hands of God my Creator; hoping and assuredly believing, through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting."

Christianity alone has a Saviour. Every thoughtful man feels

the burden of guilt which he carries about with him ; in the battle with evil which every man should fight, he feels that he needs help. Christianity provides both. Alone we entered the world ; alone we depart. Christianity does not leave us to pass tremblingly into an unknown eternity ; it promises the Saviour's presence with us in that trying hour, and comforts us with the hope of a blessed immortality.

Let the reader seriously ponder the foregoing remarks. For further information he is referred to *Short Papers for Seekers after Truth* (1 An.), or to Dr. Murray Mitchell's *Elements of Christian Truth*, (1½ As.) containing lectures to educated Hindus ; but, above all, to the *New Testament*, obtainable in any of the Bible Depôts scattered over India.

Lastly, let the reader earnestly ask God, his Father in heaven, for divine light. The prayer of the Brihad Aranyaka Upanishad may be offered, but in a higher sense : "*From the unreal lead me to the real ; from darkness lead me to light ; from death lead me to immortality.*"

The following prayer, attributed to Augustine, one of the most distinguished converts to Christianity in early times, may also be used :

"O LORD, who art the Light, the Way, the Truth, the Life ; in whom there is no darkness, error, vanity, nor death ; the light, without which there is darkness ; the way, without which there is wandering ; the truth, without which there is error ; the life, without which there is death ; say, Lord, ' Let there be light,' and I shall see light and eschew darkness ; I shall see the way, and avoid wandering ; I shall see the truth, and shun error ; I shall see life and escape death. Illuminate, O illuminate my blind soul, which sitteth in darkness and the shadow of death ; and direct my feet in the way of peace."

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PREFATORY NOTE.

The following English Translations of a few of the Upanishads appeared originally in the Journal of the Bengal Asiatic Society. Permission to reprint them was kindly granted by the Committee on condition that no change was made in the text.

All the translations are by Dr. Roer, an eminent German Orientalist, except the extracts from the CHHANDOGYA UPANISHAD, which was translated by the late distinguished Indian Scholar, Dr. Rajendra Lala Mitra.

The KATHA, ISA and SVETASVATARA UPANISHADS, given in full, and the BRIHAD ARANYA and CHHANDOGYA UPANISHADS, from which copious extracts have been made, are considered to belong to the first rank, and give a favourable idea of the whole.

A few notes have been added from Professor Max Müller's Translations in the SACRED BOOKS OF THE EAST. All who can should study his work.

To aid the reader in forming his own judgment of the Upanishads, criticism is reserved for the concluding chapters.

An English Translation of the Twelve Principal Upanishads has been published by Mr. Tookaram Tatya, 17 Tamarind Lane, Fort, Bombay. They are all from the Journal of the Bengal Asiatic Society; the price is Rs. 4.

Some details regarding the Philosophic Schools of India will be found in PHILOSOPHIC HINDUISM (Price 2½ As.) Two of the Chapters, towards the end, are quoted in the following compilation.

Every educated Hindu should have some acquaintance with the Upanishads. The following pages will enable him to form some estimate of their value.

MADRAS, April 1895.

J. MURDOCH.

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THE UPANISHADS.

INTRODUCTION.

Course of Hindu Thought.—India was first occupied by non-Aryan races, generally like the wild tribes still found in various parts of the country, although some had attained an elementary civilisation. Their religion apparently consisted in propitiating the demons and tutelary gods which, to the present day, forms the actual cult of the masses.

The Aryans poured in from Central Asia through the western passes, and spread over the great river basins of the Indus and Ganges, where they gradually became mingled with the pre-existing population, the two races mutually acting upon each other.

In later Vedic times the Indian tribes were gathered together in arms, in huts of sun-dried mud, in houses of stone, in hamlets and in fenced towns, under village chiefs and rajas. The outward aspects of their life were not unlike those of rural India of to-day. The Indians of the Vedic age tilled their rice and barley, irrigated their fields with water courses, watched the increase of their flocks and herds, and made a hard or easy livelihood as blacksmiths, wheelwrights, boat-builders, weavers, doctors, soldiers, poets, priests. They lived upon the produce of their cattle and their fields, drank wine and soma juice, and exercised their leisure in sacrificial feasts, and games, and spectacles.

The powers of nature present themselves to them as so many personal objects. The child personifies the stone that hurts him; the child of superstition personifies the laws of nature as gods. Sky and Earth are the father and mother of gods and men. Mitra, residing over the day, wakes men, and bids them bestir themselves at times, and stands watching all things with unwinking eye. Varuna, ruling the night, prepares a cool place of rest for all that move, fashions a pathway for the sun, knows every wink of men's eyes, cherishes truth, seizes the evil-doer with his noose, and is prayed to have mercy on the sinful. Agni, the fire-god, bears the oblation aloft to the gods. Indra, ruling the firmament, overthrows Vritra; Soma invigorates the gods, and cheers mankind.

The gods require to be flattered with hymns, to be fed with utter, to be refreshed with soma juice, that they may send rain, food, cattle, children, and length of days to their worshippers. Life is as yet no burden; there is nothing of the blank despair that came in later with the tenet of transmigration, and the misery of

every form of sentient life. Pleasures are looked for in this world their harvests are enough for the wants of all ; their flocks and herds are many ; and pleasures are looked for again in the after-life in the body in the kingdom of Yama.

This worship of the personified powers of nature with a view to material benefits gradually hardened into a series of rites to be performed by the priesthood. In course of time it came to be held that the sacrifices performed without knowledge of their import produced their desired effect,—some material good, the birth of children, long life or future happiness. This later form of Vedic religion received the name of the *Karmakanda*, or ritual department of the Vedas.

But in the midst of this life of the primitive Hindu, there are discernible the first stirrings of reflection. They will be described in the next chapter.

The period of the hymns was followed by that of the ritual and legendary compilations known as the Brahmanas. Of these Brahmanas, particular portions, to be repeated only by the hermits of the forests, were styled Aranyakas, and to the Aranyakas were attached the treatises setting forth as a hidden wisdom the fictitious nature of the religion of rites, and the sole reality of the all-pervading and all-animating self, or Brahman. This hidden wisdom, the philosophy of the Upanishads, in contradistinction from the *Karmakanda*, or ritual portion, received the name of *Jnanakanda*, or knowledge portion of the Sruti, or everlasting salvation. There were now virtually two religions, the *Karmamarga*, or path of rites, for the people of the villages, living as if life with its pleasures were real, and the *Jnanamarga*, or path of knowledge, for the sages that had quitted the world, and sought the quiet of the jungle, renouncing the false ends and empty fictions of common life, and intent upon reunion with the sole reality, the Self that is one in all things living.*

THE UPANISHADS.

Meaning of Title.—Sankara Acharya explains Upanishad as meaning the “setting to rest” (or destruction) of ignorance. “The term,” says Gough, “imports mystic teaching, and the synonymous term Vedanta means a final instalment of the Veda. The Upanishads are also called Vedantas, and the philosophy of the Upanishads, in its developed form, is known as the Vedantic system.”

According to Professor Max Müller :

“All we can say for the present is that Upanishad, besides being the recognized title of certain philosophical treatises, occurs

* Abridged from Gough's *Philosophy of the Upanishads*, pp. 7-17.

also in the sense of doctrine and of secret doctrine, and that it seems to have assumed this meaning from having been used originally in the sense of session or assembly in which one or more pupils receive instruction from a teacher.”*

Place among Hindu Sacred Books.—There are two great classes, *Sruti* and *Smriti*. The *Sruti*, the higher, means heard. It is equivalent to direct revelation, and is believed to have no human author. *Smriti*, ‘that which is remembered,’ though believed to be founded on direct revelation, is thought to have been delivered by human authors.

Sruti includes the three portions of the Vedas, viz. the *Mantras* or Hymns, the *Brahmanas*, directions about sacrifices, &c., and the *Upanishads*.

Smriti may be held to include all the other sacred books, the *Darsanas*, *Dharma Sastras*, *Itihasas*, *Puranas*, *Tantras*, &c.

The *Upanishads*, as stated above, belong to the *Sruti* class. Max Müller says that “the recognized place for the ancient *Upanishads* is in the *Aranyakas*, or forest books, which, as a rule, form an appendix to the *Brahmanas*, but are sometimes included also under the general name of *Brahmana*.”† The *Chhandogya Upanishad* gives the following account of its own origin: “Brahma told this to Prajapati, Prajapati to Manu (his son), and Manu to mankind.”

Number.—Weber, some years ago, reckoned the number of the *Upanishads*, as 235; but some of them seem to have been quoted twice under different names. A later estimate makes them 170. New names, however, are being added to the list.

Max Müller says in his *History of Ancient Sanskrit Literature*:

“During the latter ages of Indian history, when none of the ancient *Upanishads* could be found to suit the purpose, the founders of new sects had no scruple and no difficulty in composing new *Upanishads* of their own. This accounts for the large and evergrowing number of these treatises. Every new collection of MSS., every new list of *Upanishads* given by native writers, adds to the number of those which were known before; and the most modern compilations seem now to enjoy the same authority as the really genuine treatises.”

Most of the *Upanishads* are small and unimportant. The two longest are the *Chhandogya*, attached to the *Sama-Veda*, and the *Brihad-aranyaka*, attached to the *Satapatha-Brahmana*. Among others may be mentioned the *Isa*, attached to the *White Yajur-Veda*; the *Kena*, of the *Sama-Veda*; the *Katha*, *Prasna*, *Mundaka*, *Man-lukya*, of the *Atharva-Veda*; and the *Taittiriya*, of the *Black Yajur-Veda*. The *Svetasvatara*, attached to the *Black Yajur-Veda*, is considered one of the most modern of the *Upanishads*.

* Introduction to Translation, p. lxxii.

† *Ibid*, lxvi.

Date.—Max Müller says :

“ Though it is easy to see that these Upanishads belong to very different periods of Indian thought, any attempt, to fix their relative age seems to me for the present almost hopeless. No one can doubt that the Upanishads which have had a place assigned to them in the Sanhitas, Brahmanas, and Aranyakas are the oldest. Next to these we can draw a line to include the Upanishads clearly referred to in the Vedānta-Sūtras, or explained and quoted by Sankara, by Sayana, and other more modern commentators. We can distinguish Upanishads in prose from Upanishads in mixed prose and verse, and again Upanishads in archaic verse from Upanishads in regular and continuous anuṣṭubh slokas. We can also class them according to their subjects, and, at last, according to the sects to which they belong. But beyond this it is hardly safe to venture at present.”*

Sir Monier Williams considers some of the more ancient probably as old as the sixth century B. C.

Orthodox Hindus believe the Upanishads to be part of the Vedas ; but their quotations from the Rig-Veda Sanhita, as well as their language, prove them to belong to a much later age than that of the Rig-Veda.

Text, &c.—Several of the Upanishads, in the original Sanskrit, have been published by the Bengal Asiatic Society. Sankara Acharya, the great Hindu controversialist, who flourished about the eighth century of the Christian era, wrote commentaries on eleven of the Upanishads. There are also commentaries by other Hindu writers. About fifty of the Upanishads were translated into Persian by, or, it may be, for Prince Dara, the eldest son of Shah Jahan. He seems to have heard of them during his stay in Kashmir in 1640. He afterwards invited several pandits from Benares to Delhi, who were to assist him in the work of translation. The translation was finished in 1657. Persian being at that time widely read, they became accessible to many. In 1775 Anquetil Duperron, the famous traveller and discoverer of the Zendavesta, received a copy of the Persian translation. A Latin translation by him was published in 1801 under the title of ‘Oupnek’hat.’† Rammohun Roy translated four of them into English. Drs. Rajendralal Mitra and Roer have translated others. The most recent English Translation is by Max Müller, forming part of the *Sacred Books of the East*. But only a few of them have yet been translated or even printed. *The Philosophy of the Upanishads*, by Mr. Gough, Principal of the Muir College, Allahabad, gives an admirable review, with copious extracts, of some of the most important of them.

Progress of Hindu Philosophic Thought.—It has been mentioned that even in the Vedas the first stirrings of Hindu speculation are discernible. Questions begin to be asked in the hymns of

* Introduction to Translation, p. lxix.

† Ibid, pp. lvii, lviii.

the Rishis in regard to the origin of earth and sky. Sometimes they said that they were made by the gods, or by one or other of the gods, working after the fashion of a human artificer. At other times they said the gods begot them. One of the Rishis asks about the earth and sky, "Which of them was first, and which was later? Ye wise, which of you knows?" Another asks, "What was the forest, what the tree, they cut the sky and earth out of, that abide and wear not out, while the days and many dawns have worn away?" In one hymn earth and sky are the works of Visvakarma. In another it is Hiranya-Garbha, the golden germ, that arose in the beginning; in another it is Varuna. Agni is sometimes the son of earth and sky; at other times he is said to have stretched out the earth and sky.

In Rig Veda X. 72, 2 it is said: "These (generations of the gods) Brahmanaspati produced with blast and smelting like a smith. Existence, in an earlier age of gods, from non-existence sprang."

In Rig Veda X. 90, the world, the three Vedas, the four orders of people, are produced out of Purusha, the highest deity, the personality that pervades all living things, offered up by the gods, the Sadhyas and the Rishis as a sacrificial thing. Here the idea of the emanation of the world from a divine spirit is presented in a gross form. "A thousand heads had Purusha, a thousand eyes, a thousand feet. . . This Purusha is all that yet hath been, and all that is to be; the lord of immortality which waxes greater still by food."

The highest point of Vedic thought is reached in Rig Veda X. 129, which claims to be written by Prajapati, the Supreme. "Here, says Max Müller," we find the conception of a beginning of all things, and of a state previous even to all existence."* It is thus translated by Griffith:—

1. There was not non-existent nor existent: there was no realm of air, no sky beyond it.
What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?
2. Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.
That One Thing,† breathless, breathed by its own nature: apart from it was nothing whatsoever.
3. Darkness there was: at first concealed in darkness this All was indiscriminated chaos.
All that existed then was void and formless: by the great power of Warmth was born that Unit.
4. Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.

* *Ancient Sanskrit Literature*, p. 559.

† The unit out of which the universe was developed.

Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.

5. Transversely was their severing line extended : what was above it then, and what below it ?

There were begetters, there were mighty forces, free action here and energy up yonder.

6. Who verily knows and who can here declare it, whence it was born and whence comes this creation ?

The gods are later than this world's production. Who knows then whence it first come into being ?

7. He, the first origin of this creation, whether he formed it all or did not form it,

Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

Monier Williams says : " It is interesting to trace the rudiments of the later philosophy amid the labyrinth of mystic language, fanciful etymologies, far-fetched analogies, and puerile conceits which bewilder the reader of the Upanishads."*

It is held by Max Müller that the doctrine of *Máyá*, illusion, is not taught in the principal Upanishads. It begins to show itself in the *Svetasvatara* Upanishad, and is more clearly taught in the later Upanishads.† On the other hand, Gough holds that it appears earlier.

"Liberation" the Aim of the Upanishads.—As already mentioned, in Vedic times a cheerful view was taken of life ; but with the Upanishads, says Dr. Mitchell, " commences that great wail of sorrow which, for countless ages, has in India been rising up to heaven, and which, as time goes on, will deepen into the darkness of despair. In modern Europe the evils that still afflict both the individual and society have suggested the question—'Is life worth living?' If this be the case we cannot wonder that those ancient hermits were overwhelmed by the deep mysteries of existence and the manifold trials of life."‡

The doctrine of transmigration, probably developed about the time of the Upanishads, had doubtless a great influence in producing this tone of sadness. Solomon, the richest and wisest king in ancient times, after trying every sensual pleasure, characterised them all as "vanity and vexation of spirit." Buddha, the son of an Indian Raja, with similar experience, came to the same conclusion. His first "noble truth" is that "*Existence is suffering.*" As a devout Buddhist counts his beads, he mutters *Anitya, Dukha, Anatta*, "Transience, Sorrow, Unreality." Life is a curse, and the great aim ought to be to get rid of it.

Hinduism has been powerfully affected by Buddhism. "Transmigration is the great bugbear, the terrible nightmare and daymare"

* *Indian Wisdom*, p. 34.

† *Lectures on the Vedanta Philosophy*, p. 129.

‡ *Abridged from Hinduism Past and Present*, pp. 49, 50.

of Indian philosophers and metaphysicians. All their efforts are directed to getting rid of this oppressive scare. The question is not, What is truth? Nor is it the soul's desire to be released from the burden of sin. The one engrossing problem is, How is a man to break this iron chain of repeated existences? How is he to shake off all personality?"*

"Ask a Hindu," says Dr. Robson, "what is the chief end of man's existence? and he will answer, Liberation (*mukti*)."[†] This is the answer which will be given alike by the peasant and the philosopher of any of the Schools. Ask him what he means by Liberation, and he will say that it is "to cut short the eighty-four."[‡]

"The Upanishads express the desire of the personal soul or spirit (*jīva* or *jīvātman*) for deliverance from a long series of separate existences and from liability to pass through an infinite variety of bodies—gods, men, animals, plants, stones—and its longing for final union with the supreme soul or spirit of the Universe (*Ātman* afterwards called *Brahman*)."[‡]

Max Müller, in his *Hibbert Lectures*, thus points out the object of the Upanishads :

"To show the utter uselessness, nay, the mischievousness of all ritual performances, to condemn every sacrificial act which has for its motive a desire or hope of reward; to deny, if not the existence, at least the exceptional and exalted character of the Devas, and to teach that there is no hope of salvation and deliverance except by the individual Self recognizing the true and universal Self, and finding rest there, where alone rest can be found." pp. 340, 341.

Way of Liberation.—How is liberation to be obtained? How are the 84 lakhs of births to be cut short? It is not to be gained by a virtuous life or by works of any kind. The following illustration is used, and with the Hindus an illustration has all the force of an argument :—

"We are bound to our existence by two chains, the one a golden chain and the other an iron chain. The golden chain is virtue, and the iron chain is vice. We perform virtuous actions and we must exist in order to receive their reward; we perform vicious actions, and we must exist in order to receive their punishment. The golden chain is pleasanter than the iron one, but both are fetters, and from both should we seek to free our spirit.

"We must seek a higher end—deliverance from pain and pleasure alike—and look for it by nobler means, by being free from works altogether. Knowledge is the instrument, meditation the means, by which our spirit is to be freed. To avoid all contact with the world, to avoid distraction, to avoid works, and to meditate on the identity of the inter-

* Sir Monier Williams.

† The 84 lakhs of births through which a person may pass.

‡ *Religious Thought and Life in India*.

nal with the external spirit till their oneness be realized, is the 'way of salvation' prescribed by the higher Hinduism. Sankaracharya, one of the principal authorities, says: 'The recluse, pondering the teacher's words, "Thou art the Supreme Being," and receiving the text of the Vedas, "I am God," having thus in three several ways—by the teacher's precepts, by the Word of God, by his own contemplation—persuaded himself "I am God," obtains liberation. This is the Hindu philosophical answer to the question, 'What must I do to be saved?' It is called the 'way of knowledge,' and is said to be the highest and only infallible way; the other ways being suppose to conduce to it.'*

Character of the Upanishads.—The larger Upanishads contain dialogues and mythical stories; the shorter are more abstract and observe more order. "The images pressed into service are of the simplest order. The fire produced from the attrition of two pieces of wood, the spokes issuing from the nave of a wheel, the athlete running a race, cows suckling their calves, leaves attached to the branches and the stocks, a bowstring, an arrow let fly, a flaming fire, a rolling car, a bellowing ox, a drop of water on a lotus-leaf—such are the images which flit across our mind as we turn page after page of these ancient books. A favourite storehouse of figures is the beehive and the honey squeezed from it, which is now the best of gods, then the best of sacred writings, and anon the best of ceremonial observances."†

The gods of the Upanishads are those of the Vedas. Their number varies from three and three thousand to one, but as in the Rig-Veda, a partiality is shown to "thirty-three" or "thrice eleven." These gods are invoked in the Upanishads. The Taittiriya begins; "May Mitra be auspicious to us, may Varuna be auspicious, may Indra, . . may the wide-striding Vishnu be auspicious to us."

The ceremonies referred to are Vedic. The Aswamedha, or horse sacrifice, is graphically described and referred to again and again. The Brihad Aranyaka thus sets forth its greatness:

"The dawn is verily the head of the sacrificial horse; the sun is the eye; the wind the breath; the fire, under the name Visvanara, the open mouth; the year, the body of the sacrificial horse; the heaven is the back: the atmosphere, the belly; the earth, the footstool (hoof); the quarters, the sides; the seasons, the members; the months, the half months, the joints; day and night, the feet; the constellations, the bones; the sky, the muscles; the half-digested food, the sand; the rivers, arteries and veins; the liver and spleen, the mountains; the herbs and trees, the various kinds of hair. The sun as long as he rises, the forepart of the body; the sun as long as he descends, the hind part of the body. The lightning is like yawning; the shaking of the members is like the rolling of the thunder."

* Robson's *Hinduism*, pp. 104, 109, 110.

† *Hindu Philosophy*, by Ram Chandra Bose, A. M.

The Soma-yajna, the Pasu-medha, or inferior animal sacrifices, and the great sacrifices, called Purusha-medha, or the sacrifice of the Lord of creatures, have also references.

"The most essential teaching of the Upanishads, is, and has been so understood by the great expounders of them from ancient times, that every thing is Brahma. That our *átmá*, or soul, is itself Brahma and the highest worship according to them is self-worship, and that consists in meditating that my own self is Brahma, that it is every thing."*

Dr. Murray Mitchell says of the Upanishads :

"These are by no means either systematic or homogeneous. They have well been called 'guesses at truth; for they present no formal solution of great problems. They contradict one another; the same writer sometimes contradicts himself. They are often exceedingly obscure, and to Western minds repellent—vague, mystical, incomprehensible. A few rise to sublimity; others are nonsensical—'wild and whirling words,' and nothing more. Yet there is frequently earnestness—a groping after something felt to be needful; there is the yearning of hearts dissatisfied and empty. In this lies the value of the Upanishads."†

The Cambridge Professor of Sanskrit thus describes them :

"The Upanishads are usually in the form of dialogue; they are generally written in prose with occasional snatches of verse, but sometimes they are in verse altogether. They have no system or method; the authors are poets, who throw out their unconnected and often contradictory rhapsodies on the impulse of the moment, and have no thought of harmonizing to-day's feeling with those of yesterday or to-morrow. Through them all runs an unmistakeable spirit of Pantheism, often in its most offensive form, as avowedly overriding all moral considerations; and it is this which has produced the general impression that the religion of the Veda is monotheistic."‡

* *Theism and Christianity*, by Rev. Nehemiah Goreh.

† *Hinduism Past and Present*, p. 49.

‡ Quoted by Colonel Jacob, *Vedanta Sara*, p. 15.

SELECTIONS FROM THE UPANISHADS.

To give a better idea of their character, three of the principal will be given in full, and some of the most important passages in the two longest Upanishads the BRIAD ARANYAKA UPANISHAD and the CHHANDOGYA UPANISHAD will be quoted.

The translation of the last is by Dr. Rajendralala Mitra; the others were translated by Dr. E. Roer. All were published by the Bengal Asiatic Society, from the Committee of which permission has kindly been given to reprint them.

The notes are chiefly by the Translator; but there are many from the commentary of Shankar Acharya, marked *S.* and a few from Anandagiri, marked *A.*

While Professor Max Müller's translation, in the *Sacred Books of the East*, should be studied if available, the following translations are by two eminent oriental scholars, and there are valuable Introductions.

THE KATHA UPANISHAD. INTRODUCTION.

The Katha Upanishad, as commented on by S'ankara A'ch'arya consists of two parts (Adhyāya), each of them containing three Vallis (creepers). Dr. Weber¹ is of opinion that the Katha originally closed with the third Valli, and his reasons are, that the first

¹ *Indische Studien*: vol. ii. pp. 197—200. Even a hasty glance at the Katha Upanishad shows, that it consists of two parts, the first of which is formed by the first, the second by the second Adhyāya. While the first part is quite independent and complete, and moreover proved as such by a formal conclusion, offering promises to those who would declare or hear this "nāchikétam upākhyānam,"—the second is composed almost exclusively of Védic quotations, which are to prove more in detail the doctrines pronounced in the first, and which are always introduced by "étad vai tad," exactly in the manner and sense of the "tad api ésha sloko bhavati," "tad ésha bhyanuktā," &c. in the Brāhmanas, and of the "tathā choktam, yatah", "aparam cha" in the Hitopadésa. It is therefore quite proper, that in the enumeration of the Atharva Upanishads with Colebrooke (and in Chambers 127 b.) both parts are directly counted as two different Upanishads. That the second part is later than the first, independent of the nature of the case, is clear from several other, especially linguistic reasons. First, the name of Nachikétas is no longer mentioned therein, with the exception of one passage (added to it at a yet later time) at its close, where, however, he is called Nachikéta instead of Nachikétas, but he is constantly addressed by the name of Gautama, which name again is not used in the first part. Farther the word "déha" for body is not met with in the first part, as it is in the second. Except in this passage, I have as yet found this word only in Taitt. A'. x. 13. and if its interpretation "what sullies" is correct, it belongs to a pretty advanced stage of Indian asceticism. With this it further agrees, that

part is complete, and has a formal conclusion, that the second part consists almost entirely of Vêdaic quotations, that there is a difference of language in the first and second parts, and that in the Atharva list they are enumerated as distinct Upanishads. These arguments appear conclusive, and we would especially urge the difference in the composition of them. The subject of the Upanishad is indeed fully treated at the conclusion of the first part; in the second there is no new thought; and although not a mere repetition of the first, there is no leading idea by which its parts are arranged, so that it appears to have been composed at a later time, with a view of elucidating some of the topics of the first part more explicitly, and of proving its doctrines in a more convincing manner.

The Katha has always been considered as one of the best Upanishads, and it must be admitted, that in elevation of thought, depth of expression, beauty of its imagery and an ingenuous fervour, few are equal to it. The lofty conception, by which in its introductory legend¹ Death is made to give a reply to the highest questions the human mind can propose to itself, the enthusiasm and intimate conviction which Nachikêtas shows about the infinite superiority of what is good over the pleasures of the world, even if their enjoyment be as perfect as lies in its nature, the firmness which he maintains amidst all the allurements that are placed before him, and which bears some resemblance to the energy of mind with which Plato in the first and second books of his "Republic" shows that Justice has an incomparable worth, and ought to be preserved under any circumstances, the fine comparison of the body with a car, the soul with a rider, the senses with horses, the mind with the rein, &c., and which again recalls Plato by the similar

in § 3 of the second part the technical term of "Yoga" is known, and explained to denote the highest degree of devotion, which is perhaps a sign that this expression was then yet new and required interpretation. Verses 7 and 8 in § 6, lastly, are only a (modified) repetition of 3, 10—11. However, likewise the second part, although later than the first, has yet a pretty ancient form, a character which it owes perhaps more to its quotations (as 5, 9—11 Agni, Vâyu, Surya,) than to its original passages. It is evident, that the second part originally concludes after the words "tam vidyâchakram amritam" which for this purpose are repeated. The two next verses are a still later addition, the first prompted by a tender heart which could not suffer the reader to remain in doubt about the fate of Nachikêta (sic!); this, however, is quite un-Vêdaic, and never occurs in the legends of the Brâhmanas, viz., that he attended to the doctrines of Death,—the second is the introductory and concluding verse, already discussed, which it has in common with the three last Upanishads of the Taitt. A'anyaka, and which here also has crept in, because this is originally considered as a Taittirîya Upanishad.

¹ The legend itself is borrowed from the Taitt. A'. prop. xi. 8. where Nachikêtas's visit in the empire of Yama is described (vide Weber's *Indische Literaturgeschichte*, p. 90); but the mode in which it is treated here, is original. The part of the legend, which is borrowed, is distinguished even in language from the rest; for while the language of the Upanishad is elevated and refined, it is simple and even rude in the legend.

comparison in his "Phædrus,"—place it in a high rank as a poetical exposition of the doctrine that man is the same with the infinite soul.

In a philosophical point of view we cannot give the same praise, at least as to the form of the Upanishad ; there is little connection between the thoughts, no progress from one to another, so that they rather appear a compilation than the production of an original thinker. • If we moreover attend to the distribution of the subject, at first no arrangement is found, the sentences do not shew a connected sequence, as when treating on one subject, another starts up without apparent necessity. On a closer examination a certain order becomes manifest, and to render this more perceptible, I shall state here the chief questions to which an answer is sought in every Upanishad, questions which are in fact, and must be, the subject of investigation to every philosophy, although they may assume a form very different from the one in which they are found in the Upanishads. They are one practical and three theoretical questions. 1. What is the highest object of man ? 2. What is the last cause of the world ? 3. In what connection is this cause with the world ? and, 4. How do we know of it ?

The first Valli endeavours to answer the first question. Its views are briefly as follows :—It is generally thought that knowledge of the Védas leads to supreme happiness ; but the happiness, which is derived from such a knowledge, and from the performance of the rites enjoined by the Védas, viz., the enjoyment of heavenly bliss, is transient, and does not satisfy the mind of man, who is desirous of a happiness wherein there is no change.

This happiness is possible only under the condition, that the soul itself attains to an unchangeable state, and hence the question arises, whether after death there is an existence of the soul, separated from all the instruments of transient enjoyment, as the senses, the mind, &c. The investigation is difficult ; but there should be no hesitation of entering upon it ; for the object is incomparably high, as it is a knowledge which leads to unalterable bliss.

In the second Valli a general solution is given of the questions :—What is the last cause of the world, and how do we know of it ?

The good, in accordance to it, is different from what is pleasant, and on this account man has to choose between either ; for from the diversity of their nature both cannot be obtained together. By discrimination it will be found, that the good is the higher of the two. The knowledge of the things that are pleasant is in fact ignorance,¹ because it leads to delusion about the true nature of

¹ The idea, here expressed that knowledge which has no reference to the supreme soul, is ignorance, approaches closely the tenet of the Védānta, that the world is produced by ignorance, delusion, and far out-strips the

things, viz., by producing the belief, that only this world with its enjoyments exists, and not another. The result of this ignorance is, that the soul passes from life to death and *vice versâ*. Knowledge, on the other hand, refers to what is good, and its object is the true nature of the soul of man. It is different from virtue and vice, from cause and effect, different from past, present and future times. The soul then by which man knows, is not born, nor does it die; it is not cause or effect; it is unchangeable, and the visible changes are only changes of the body. It is the one, infinite Brahma, who is incorporeal, great and all-pervading and although infinite, placed in the cavity of the heart of the living creatures.

The knowledge of Brahma, or of the soul as Brahma, is difficult to obtain, it requires both an able teacher and an able disciple. It is not acquired by mere arguing, not by knowledge and understanding of the Védas, or by manifold science, but by the union of intellect with the soul (Adhyátma Yoga). The most perfect means to acquire a knowledge of Brahma is the meditation on the word "Om," which is the substance of all the declarations of the Védas, and which refers either to the inferior or supreme Brahma, or to Brahma, considered either in his relations to the world, or in his own absolute nature. Or the knowledge of Brahma can only be gained by a person whose senses are subdued, whose intellect is concentrated, whose mind is at rest, and who has the desire of knowing him.

The third Valli treats on the relation between the infinite Brahma and the world in general, and with special reference between Brahma and the individual soul.

There are two souls in this world, the embodied or finite soul, and the unembodied or infinite soul.¹ The embodied soul is endowed with senses, their objects, the mind and intellect, and is the ruler and enjoyer. Among them the objects are higher, that is to say, more comprehensive and subtle, than the senses; the mind higher than the objects; the intellect (buddhi) higher than the mind; the great soul (mahátmá); higher than the great (mahat) the unmanifested (avyakta); higher than the unmanifested the soul,

more cautious Mundaka Upanishad, (1, 4), according to which two sciences, viz., the science of Brahma and the science which refers to the Védas, are admitted, although the latter is declared to be inferior.

¹There may be here a doubt, what is meant by the "two who drink the due reward from their works in this world," whether the individual soul, and universal soul, which is the totality of the individual souls, or the individual soul and Brahma in his real nature as separate from all worldly relations. The latter is evidently the sense of the passage; for with regard to the universal soul the same necessity would exist to know itself as the infinite soul, and therefore no contrast could exist between the individual and universal soul; and, secondly, this meaning is borne out by the further exposition, where first the nature of the individual soul is described, and afterwards that of the infinite Brahma, while no allusion is made to the notion of an universal soul.

which is without limit, and which is the last aim. This soul, concealed in all beings, is not manifest, but it becomes so to concentrated intellect; to know one's self as gradually depending upon intellect, the great soul, the placid soul, is to advance to the knowledge of Brahma, by the acquiring of which true immortality is gained.

The fourth Valli is, according to S'ankara, to show that the great obstacle to a knowledge of the soul is ignorance. However it appears rather to give an answer to the question :—How can the soul be known, if it is concealed, which was maintained at the end of the third Valli? The answer is :—When the senses are withdrawn from their objects and enjoyments, the soul is known by every one's own soul; for by this all sensual and other qualities, in the state of awaking as well as in dream, are perceived, known; nothing remains unknown to it; it is knowledge itself, and thereby the same with the supreme Brahma. Then follows a description of the different relations of the soul like that in the third Valli. The individual soul is the same as infinite soul; it is also *Hiranyagarbha*, the first emanation of the universal soul, as also the soul in the creatures, where, together with all the senses, it dwells in the cavity of the heart. There is no real difference between the supreme Brahma and the individual soul; both are the same, and this knowledge is immortality.

In the fifth Valli an attempt is made to prove the existence of the soul as a principle different from the body, and to show how the one soul can be also manifold. The soul is the ruler of the senses, and all the functions of life depend upon its existence. When the soul has left the body, these functions cease. Life does not proceed from any of the vital functions; therefore it proceeds from something else, different from them, upon which it is founded. How the one soul can be manifold, is shown merely by comparisons. As one and the same fire by its coming into contact with various things becomes various, or as water, though of one nature, appears of many forms, when in connection with other and other things, so appears the soul various by its various relations. In all these relations, however, the soul is not affected by the imperfections of the various things, as the sun is not sullied by the defects of the eye, in which it is reflected; for it is not only within, but also without the creatures.

The question at the end of the fifth Valli :—How can I know Brahma, does he manifest or not? and which is answered there :—Nothing can manifest the infinite Brahma, because all is manifested by him,—is again taken up in the sixth Valli. First the answer is supplied by a comparison. The world is like a fig-tree, whose root is upwards, and whose branches go downwards. Then a description is given, which we already know (from the third Valli), of the soul in its relations to worldly existence, viz., that the mind is above the senses, intellect above the mind, the great soul above

intellect, the unmanifested above the great soul, and the soul (Purusha) above the unmanifested, and which is apparently intended to show the instruments by which the soul might be possibly comprehended. The soul is not known by the senses, nor by the mind; it becomes known through intellect by thinking; it is apprehended from the existence of its effect, the world, which like a tree to its root, points to its cause. The cause is afterwards to be considered in its independent nature, by which the true notion of Brahma is obtained. The chief means by which this thinking is produced, is the Yoga, which denotes a state, by which the senses and the mind are withdrawn from their objects, and the intellect is directed only to Brahma.

The question,—How we know of the infinite Brahma?—is in the Katha Upanishad more fully treated than in most of the others, and as the standing point of the Upanishads depends entirely upon this answer, viz., whether they claim to be founded upon revelation or upon philosophical thinking, it is worth while to ascertain it in this case. From such passages as:—"It (the soul) is difficult to be known, it is very subtle" (1-21), "A wonderful teacher is required" (2-7), "The soul, more subtle than what is subtle, is not to be obtained by arguing" (2-8-9), it may at first appear, that revelation is the source of that knowledge; for if the soul cannot be known by arguing (nor by perception,) there remains no other means to know it but tradition, and it is expressly asserted that a teacher is necessary. His knowledge is derived from another teacher, and so on, until we come to a last teacher, who must know it by immediate revelation from Brahma. However, the whole Upanishad is against this supposition. First, a knowledge of Brahma is impossible by the Vêda, which is considered as the ordinary source of revelation. "The soul cannot be gained by knowledge of the Vêda, not by the understanding of its meaning, not by manifold science." (2, 23.) Secondly, the soul is immaterial, and cannot be apprehended by the senses, and therefore not by tradition. "The soul's nature is not placed in what is visible, none beholds it by the eye." (6, 9.) "It is not gained by word, not by the mind, not by the eye." (6, 13.) "With regard to him (Brahma) the sun does not manifest, not the moon, not the stars. . . . When he is manifest, all after him becomes manifest; by his manifestation this whole world becomes manifest." (6, 11.) These passages deny even the possibility of a revelation. Thirdly, the knowledge of the soul is independent of everything else; it can be obtained merely by the soul itself. "By the soul which is chosen, it (the soul) can be gained. His (everybody's) soul reveals its own truth." (2, 23.) "Who beheld this (soul) as dwelling in their own body." (5, 12.) Fourthly, it is clearly stated, by what means a knowledge of the soul is gained, viz., by thinking. "The soul must be thought of in various ways (2, 8.)

"The wise thinking him (Brahma) by union of intellect with the soul." (2,12.) "He is beheld by the attentive, subtle intellect of men of subtle sight." (3,12) "None beholds him by the eye; by the heart(intellect) through thinking (manasá) he becomes manifest." (6,2.). Moreover, not only the instrument of our knowledge of Brahma (the intellect) is pointed out, but also the peculiar process of thinking, by which that knowledge is obtained, viz., in the passage:—"He is not to be gained by word, not by the mind, not by the eye, how could he be perceived by any other than by him who declares that he exists? The soul is to be perceived by existence as well as by its true notion, that is to say, by both when it is perceived by existence, its true notion becomes manifest" (6, 12-13), that is to say, Brahma will be known as the cause of the world, as the world is an effect and must have a cause; if this notion has been produced, the independent nature of Brahma will be also comprehended. Here the notion of Brahma is clearly based upon argument. And, lastly, it is asserted of the soul, that it can arrive at the knowledge of Brahma by its own nature; for the soul is Brahma, is knowledge in the highest senses. "His soul reveals its own truth" (2, 23) what remains unknown to the soul by which one knows of form, &c. (4, 4.) Hence the world denoting the perception of Brahma is knowledge, while every other perception is ignorance.

From this exposition it is evident that, according to the Katha Upanishad, the knowledge of Brahma depends upon a process of thinking, that is to say, that it is derived from philosophy, not from revelation. By reflection upon the world and the soul, by discrimination, the nature of Brahma becomes manifest, and it would have been rather surprising, if those bold and original thinkers, the results of whose enquiries are deposited in the Upanishads, had not been aware of the manner in which they arrived at the notion of Brahma, which is so far removed from common thinking and the conception of the Védas. In later times, when the process of thinking by which that idea was formed had been forgotten, and original thought had been abandoned for the formulas of the schools, the attempt was made to assign the origin of their leading notion to another source, than from what it was actually derived; and we may find in the Katha already some traces of this in the value, which is attached to the Yoga, according to which not the perspicuity, order, and mutual determination of the ideas lead to truth, but a state in which the senses and the mind by some artificial means are withdrawn from their objects, a state, therefore, in which, if it were possible, every thought would cease.

The standing point of the Katha is on the whole that of the Védānta. It is the absolute spirit which is the foundation of the world, and it is the object of true science to know him as the same with all creatures, especially with one's own soul, which by this

knowledge attains its final aim,—absorption into Brahma. In the order of manifestations or emanations from the absolute spirit it deviates, however, from that adopted by other Upanishads and by the later Védānta, and is evidently more closely allied to the Sāṅkhya. The order is here:—The unmanifested (avyakta), the great soul, (mahātma or mahat,) intellect (buddhi), mind, the objects of the senses and the sense. The same order is followed by the Sāṅkhya, with the exception, that they have not between the unmanifested and intellect the intervening “mahat,” which with them is equivalent to intellect. The “manas” (mind) has here also the same function as in the Sāṅkhya the abankāra (self-consciousness). Hence it is probable, that this Upanishad was written at a time when the Sāṅkhya had already been founded, and with a view of conciliating part of the Sāṅkhya, especially the followers of the Yoga, by some concessions: for while it disputed against them as to its assumption of many souls, and urges, that by mere thinking (tarka) the absolute spirit cannot be comprehended, it adopts, on the other hand, almost the whole order of their emanations as well as some of their technical names (mahat, avyakta, Purusha) and recognises the necessity of the Yoga. Beside the Sāṅkhya, the Katha seems also to refer to the doctrine of the Buddhist; for they, if not the Chárvákas, are probably referred to, in the passage (1, 20.)—“There is an enquiry. Some say, the soul exists after the death of man, others say, it does not exist,”—since the Sāṅkhya cannot be meant thereby which, as well as the Védānta, maintains the independent existence of the soul.

Of the Katha several versions exist. It was translated into English first by Ram Mohun Roy, and again in the *Tattwabodhini Patrika* (vol. i, pp. 316-27) where also a Bengalee version is given (vol. i, 423-56). Into the German it has been translated by Windischmann (in the work of his father “*Die Philosophie im Fortgang der Weltgeschichte*,” pp. 1706-17), and by Poley in the appendix to his translation of Colebrooke’s *Treatise on the Védas* (pp. 113 to 128). Dr. Weber has commented on some of its parts in his “*Indische Studien*” (vol. ii, pp. 125-207.)¹

¹ Vide also his remarks on the Katha in his “*Indische Literaturgeschichte*.” (pp. 151-52.)

KATHA UPANISHAD.

FIRST CHAPTER.

FIRST VALLI.*

1. Once desirous (of heaven) the son of Vajásrava (Gautama), gave away all *his* property.¹ He had a son, Nachikéas by name.

2. When the presents² were brought, filial anxiety (about the welfare of his father) penetrated the youth. He thought:—

3. (A sacrificer) who bestows (cows) which have drunk their water, eaten their grass, given their milk and which are barren, goes verily to the worlds of unhappiness.

4.³ He said to his parent:—O father, to whom wilt thou give me? (He said so) a second and a third time. (Enraged) he answered him:—To Death I will give thee.

5. (Nachikéas thought:—) Among many (sons) I am the first, among many the middle, (but not among the bad, therefore) is there any work of Yama, which he will perform to-day through me? (Nachikéas⁴ said:)

6. Remember, how former men (our forefathers acted; consider, how the present (good men) act⁵. Like corn, the mortals get ripe, like corn they are born again.⁶

7. ⁷A Brahmana guest enters a house like Vaisvánara (fire). For him (the good) make this peace-offering.⁸ Take the water; O son of Vaivasvat the sun.

8. Hope, expectation, meeting (with the good), friendly words, sacrifices, pious gifts, sons and cattle,—all this loses the man of little sense in whose house a Bráhmāna dwells without taking food.

9. (Yama, speaks:—) O Brahmana, because thou, a venerable guest, hast tarried in my house for three nights, without taking

* Creeper, a kind of plant, in the sense of chapter.

¹ In the Vis'vajit sacrifice; a sacrifice which was generally performed by kings, when they returned from their expeditions to conquer the earth (digvijaya), but which, as appears, could be also performed by Brahmanas.

² The cows, intended as presents for the priests, officiating at the sacrifice.

³ With the intention to prevent this calamity by offering himself—

⁴ When the father told him, that he had only spoken in anger, and that he did not require his self-sacrifice, after reflecting that the word of a father should on no account become broken—

⁵ Viz., they never break their word.

⁶ Therefore one ought never to speak falsely on account of this transient world.

⁷ To save his veracity, the father sent him to the abode of Yama, where, in the absence of the latter, he remained for three nights. Having returned, Yama was thus admonished by his counsellors or wives.—S.

⁸ Viz., water for the feet, a seat, &c.

ood, therefore be salutation to thee, and welfare to me; moreover choose three boons instead (the three nights thou wast here without hospitable reception).

10. (Nachikéas speaks:—) O death, that Gautama be appeased in thought, and composed in mind, that his anger towards me may have gone, and that he may salute me, liberated by thee, remembering (me as his son), this I chose as the first of the three boons.

11. (Yama speaks:—) Through my favour, Audálaki, the son of Aruna¹, will remember thee with love as before; he will sleep happily at night; free from anger he will see thee, when released from the mouth of death.

12. (Nachikéas speaks:—) In the place of heaven there is no fear of any kind; thou art not there, none fears decay. Without either hunger or thirst, beyond all grief (all) rejoice in the place of heaven.

13. Thou hast, O Death, a recollection of the heavenly fire,² make it known to me (also) who have faith. The dwellers in heaven³ enjoy immortality; this I choose as the second boon.

14. (Yama speaks:—) I will tell thee: do thou attend to this my word. I know the heavenly fire, O Nachikéas. Know that the fire, which is the cause of acquiring infinite worlds, which again is the foundation (of the universe), is placed in the cavity (of the heart).

15. He then explained to him that fire, which the first⁴ of the worlds, the nature of the bricks,⁵ and their number, and in what way (the rite of that fire is to be performed.) Nachikéas also repeated it in the same manner as it was explained to him. Then hereby pleased, Death again said:—

16. Satisfied, magnanimous Death spoke to him:—I grant thee now another boon again. After thy name shall be named that fire. Take also this many-coloured chain.

17. Whoever performs three times the sacrifice of the Nachikéas fire, when he has received advice from the three, (viz., the mother, the father and the teacher,) who has done the three works (offering, reading of the Védas and liberality),—overcomes birth and death. Whoever knows and judges well, (that fire) which sprung

¹ Weber, *Ind. Literaturgeschichte*, p. 152, says about these names:—Two other names (beside that of Aruni) which are given to the father of Nachikéas (a fourth name is Gautama) viz., Audálaki and Vájasravasa, are at variance with the other accounts. Vájasravasa is also found in the corresponding passage of the Taittiríya Brahmana; whether also Audálaki, I do not know. Vide *Ind. St.* vol. ii., pp. 201-3.

² Of the fire by which heaven is gained.

³ Those who by the fire-sacrifice have obtained heaven.

⁴ The fire is here equivalent to the Virat, the first production of brahma.—Ś.

⁵ Deposited every day after the fire-offering (to show the number of ceremonies) performed during the year.

from Brahma, and is wise, which divine, and worthy of praise, obtains that everlasting peace.

18. Whoever offers three times by the Nachikéta fire, when he knows its threefold nature, leaves before (the death of the body) the chains of death, and without grief rejoices in the place of heaven.

19. This is the heavenly fire, which, thou, O Nachikéas, chooseth for thee by the second boon. Men will call this fire even after thee. Choose the third boon, O Nachikéas.

20. (Nachikéas speaks:—) There is this enquiry : some say, (the soul) exists after the death of man,¹ others say, it does not exist. This I should like to know, instructed by thee, such is the third of the boons.

21. (Yama speaks:—) With reference to this (question) there was enquired of old even by the gods ; for it is not easy to understand it, subtle is its nature. Choose another boon. O Nachikéas, do not compel me to this ;² release me from this (boon).

22. (Nachikéas speaks:—) Even by the gods verily was enquired (into this question), and as to what thou sayest, O Death, "that it is not easy to understand it," there is no other speaker to be found like thee, there is no other boon like this.

23 (Yama speaks:—Choose sons and grandsons who may live a hundred years, choose herds of cattle, choose elephants and gold and horses, choose the wide-expanded earth, and live thyself as many years thou listeth ;

24. Or if thou knowest a boon like this, choose it together with wealth, and far-extending life. Be (a king), O Nachikéas, on the wide earth, I will make thee the enjoyer of all desires.

25. All those desires that are difficult to gain in the world of mortals, all those desires ask thou according to (*thy*) pleasure,—these fair ones (of heaven) with their cars, with their musical instruments ; for the like as they are not to be gained by men. Be attended by them, I will give them to thee ; (but) do not ask (the question of the state of the soul after) death.

26. (Nachikéas:—) (All those enjoyments) are of yesterday,³ they wear out, O thou end of man, the glory of all the senses. And more, the life of all is short. With thee remain thy horses and the like, with thee dance and song.

27. Man rests not satisfied with wealth. If we should obtain wealth and behold thee, we would (only) live as long as thou shalt sway. The boon, which I have to choose, is what I said.

28. Which man living in this lower world, who knows that

¹ It exists separate from body, senses, mind, and intellect.—S'.

² To fulfil this, like a debtor is compelled by his creditor to pay his debt.—S'.

³ Literally, of to-morrow.

decays and dies, while going to the undecaying immortals, (he shall obtain some exceeding bliss,) who is aware of (the nature of the Apsaras and the like who) rejoice in beauty and love, can be pleased with a long life?

29. Tell us, O Death, what it is which they inquire into, as to the great question, concerning the next world. Nachikéatas asks for no other boon, but that (concerning the soul) of which the knowledge is hidden.

SECOND VALLI.

● *Yama speaks.*

1. Another thing is what is good, another what is pleasant. Death, having different objects, chain man. Blessed is he who between them takes the good (alone), but he who chooses what is pleasant, loses the (last) object (of man).

2. What is good, and what is pleasant, take hold of man; the sage comprehending them, distinguishes (their nature); the wise chooses even the good, because it exceeds (in value) what is pleasant; but the dull man chooses what is pleasant for acquiring and preserving.

3. But thou, considering the objects of desire, whether they are pleasant (as a son, &c.), or of pleasant shape, (as the heavenly nymphs,) hast abandoned them, O Nachikéatas. Thou hast not chosen the road of wealth, on which so many men perish.

4. Those two, ignorance¹ and knowledge,² are known to be far asunder, and to lead to different goals.³ I think thee, O Nachikéatas, desirous of knowledge, because (even) many objects of desire did not attract thee.

5. Those⁴ who live in the midst of ignorance, but fancy themselves wise and learned (Pandita) go round and with erring step, deluded, as blind people lead by a blind.

6. The necessary causes for gaining the next world are not apparent to the careless youth, who is foolish by the delusion of wealth. Believing this world exists, and not the other, he is again and again subject to my sway.

7. Of the soul,—which is not gained by many, because they do not hear of it, and which many do not know, although they fear of it,—of the soul is wonderful the speaker, ingenious the

¹ Whose object is what is pleasant.

² Whose object is what is good.

³ One being the cause of transmigration, the other of liberation. Vide *U. 5, 1*, and *Váj. S. U. 10*.

⁴ The same verse occurs in the *Mund. U. 2, 8*, only that here, instead of *dandramyamána*, is read "*janghamyamána*."

receiver, wonderful the knower, instructed by an ingenious (teacher).¹

8. That soul, declared by an inferior man,² is not easily to be known, as it is to be thought of in various ways, (but) when it is declared by a teacher, who beholds no difference,³ there is no doubt concerning it, (otherwise) the soul being more (subtle than what is subtle), is not to be obtained by arguing.⁴

9. That knowledge, O dearest, (for which thou hast asked,) is not to be gained by argument; (but) it is easy to understand it, when declared by a teacher who beholds no difference.⁵ Thou art persevering as to the truth. May there be for us an (other), enquirer like thee, O Nachikétas.

10. I know, worldly happiness is transient⁶ for that firm one is not obtained by what is not firm. Hence the Nachikéta fire⁷ (is established) by me through transient things; (thereby) I obtained the permanent (place of Yama).

11. Thou, O Nachikéta, although thou hast beheld the fruit of sacrifice, the eternal place (of Prajāpati), where all desires are fulfilled, the world is founded, where every fear ceases, which is praiseworthy and great, of wide-extended sphere, and the abode (of the soul),—yet, wise by firmness, thou hast abandoned it, O Nachikétas.

12. The wise by means of the union (of the intellect) with the soul⁸ thinking him, whom it is difficult to behold, who is unfathomable and concealed, who is placed in the cavity,⁹ whose abode is impervious, who exists from times of old,—leaves both grief and joy.

13. Having heard this (nature of Brahma), comprehended it, having distinguished the (soul, as) endowed with qualities, (Dharma) (from the body), obtained it in its subtle nature, the mortal rejoices; for he has obtained what is a cause for rejoicing. (Thee), O Nachikétas, I believe a house, whose door is open (for Brahma.)

14. (Nachikétas speaks :—) (Then) make known to me the (being) which thou beholdest different from virtue, different from

¹ Vide Bhag. G. 2, 29.

² Vide 3rd Mūṇḍ. 2, 4.

³ "Ananyéna," or whose soul is not different from the supreme soul.

⁴ Viz. not by arguing, founded upon our own understanding.—S'.

⁵ Or :—The knowledge, which it is easy to understand, when declared by a teacher . . . cannot be destroyed by argument. (Nāpa-nétavyá, na han-tavyá).—S'. But then, says Weber, the long á in "ápanéya" is not explained.

⁶ Because it is the effect of works which are transient.—S'.

⁷ Which is the cause of obtaining the transient happiness of heaven.—S'.

⁸ Adhyātmayoga, by withdrawing the mind from external things, and fixing the intellect on the soul above.

⁹ In the cavity, the ether of the heart, in intellect.

vice, different from this whole of effects and causes, different from past, from future (and present time). (Yama speaks :—)

15. The word of which all the Védas¹ speak, which all the works of penance proclaim, of which desirous they live as Brahma-students, this word I will briefly tell thee ; it is "Om."

16. This sound means Brahma,² this sound means the supreme.³ Whoever knows this sound, obtains whatever⁴ he wishes.

17. This means is best, this means is supreme ;⁵ whoever knows this means, is adored in the place of heaven.⁶

18. The knowing⁷ (soul) is not born, nor does it die, it was not produced from any one, nor was any produced from it ; unborn, eternal, without decay, ancient as it is, it is not slain, although the body is slain.

19. If the slayer thinks I slay, if the slain thinks I am slain, then both of them do not know well. It (the soul) does not slay, nor it is slain.

20. The soul, which is subtler than what is subtle, greater than what is great,⁸ is seated in the cavity of the living being. He, who is free from desire and without grief, beholds by the tranquillity of his senses that majesty of the soul.

21. Sitting it (the soul) goes afar, sleeping it goes everywhere.⁹ Who else (therefore), save myself, is able to comprehend the God¹⁰ who rejoices and not rejoices.

22. Thinking the soul as unbodily among the bodies, as firm among the fleeting things, as great and all-pervading, the wise casts off all grief.

23. The soul¹¹ cannot be gained by knowledge,¹² not by understanding,¹³ not by manifold science. It can be obtained by the soul by which it is desired. His soul¹⁴ reveals its own truth.

¹ Namely a part of the Védas, the Upanishads.—A'. G.

² The inferior Brahma.—S'.

³ The supreme Brahma, Brahma in his own absolute nature.

⁴ Whether it be the supreme or the inferior Brahma.—S'.

⁵ Or not supreme, as its object is either the supreme or the inferior Brahma.

⁶ Viz., being Brahma, either the supreme or the inferior, he is adored accordingly.—S'.

⁷ Verses 18 and 19 occur in Bhag. G. 2, 19, 20. Verse 20 is also found in S'wét. U. 3, 20.

⁸ Because the whole world is placed upon it.—S'.

⁹ From Brahma down to inanimate matter.—S'.

¹⁰ Vide a similar passage. Vaj. S. U. 5.

¹¹ The soul, which is represented here under contradictory attributes to show the difficulty of comprehending it.

¹² The same idea as in verses 7-9. It occurs also in Mund U. 3, 2, 3.

¹³ And performance of the rites of the Véda.—S'. Vide S'wét. U. 4, 8.

¹⁴ The meaning of the Véda.—S'.

¹⁵ The soul of him who is desirous of knowing his own soul.

24. Whoever has not ceased from wicked ways, is not subdued (in his senses,) not concentrated, (in his intellect,) and not, subdued in mind, does not obtain it, (the true soul), not even by knowledge.¹

25. Who is able to know in this manner, where that soul is whose food is both the Brahma and Kshattrā, and whose condition is death?

THIRD VALLI.

1. (The supreme and inferior souls,) drinking² the due reward from their words³ in this world,⁴ entered both the cave, the highest place of the supreme (soul). The knowers of Brahma call them shadow and sunlight, thus also the performers of the five-fold fire,⁵ and the sacrificers of the three Nachikéta fires.

2. We are able (to understand both) the Nachikéta fire, which is the bridge of all sacrificers (to cross unhappiness), and the undestructible Brahma, the place, where all fear disappears, the refuge of those who are desirous of crossing, (the ocean of the world.)

3. Know the soul (the embodied soul) as the rider, the body as the car, know intellect as the charioteer and mind again as the reins.⁶

4. They say, the senses are the horses, and their objects are the roads. The enjoyer is (the soul) endowed with body, sense and mind; thus say the wise.

5. Whoever is unwise with reins never applied, has the senses unsubdued, like wicked horses of the charioteer.

6. But whosoever is wise with the mind always applied, has the senses subdued like good horses of the charioteer.

7. Whoever is unwise, unmindful, always impure, does not gain that goal,⁷ (but) descends to the world (again.)

8. But whosoever is wise, mindful, always pure, gains the goal from whence he is not born again.

9. But the man, whose charioteer is wise, (and) the reins of

¹ By knowledge of Brahma.—S'.

² "Pibantau," although only the worldly soul obtains the reward from its work, and therefore the singular number should have been employed, the dual number is here used on account of the connection of the worldly with the supreme soul.—S'.

³ "Sukritau," literally "good work," here generally for their works.

⁴ "Loka" means here, according to S'ankara, "body."

⁵ The house-holders.—S'.

⁶ Vide S'wet. U. 2, 9, where a similar comparison is used.

⁷ Mentioned in the second verse.

whose mind are well applied, obtains the goal of the road, the highest place of Vishnu.¹

10. Higher indeed than the senses are their objects, higher than their objects is the mind, intellect higher than the mind, higher than intellect the great soul.

11. Higher than the great one the unmanifested, higher than the unmanifested the soul (Purusha), higher than the soul is nought; this is the last limit and the highest goal.

12. Being the hidden nature of all beings, it is not manifested; but it is beheld by the attentive subtle intellect of men of subtle sight.

13. Let the wise subdue his speech by mind, subdue his mind by that nature which is knowledge (by intellect), subdue his knowledge in the great soul, subdue this also in the placid soul.

14. Arise, awake, get the great (teachers) and attend. The wise say, that the road to him is (as) difficult to go, as the sharp edge of a razor.

15. Whoever has understood (the nature of Brahma) which is without sound, without touch, without form, which does not waste, which is without taste, which is eternal, without smell, without beginning and without end, higher than the great one² (intellect,) which is firmly based,—escapes from the mouth of death.

16. The wise who says and hears the eternal tale, which Nachikéatas received and Death related, is adored in the world of Brahma.

17. Whoever pure (in mind) explains this (work) of deep import, which (otherwise) should be concealed, in the assembly of the Brahmas or at the time of the Sráddha, obtains thereby³ infinite fruit, obtains thereby infinite fruit.

¹ "Tad Vishno" is explained by S'ankara "vyápanaśīlasya brahmana : paramátmano vásudévákhyasya," where Vishnu is identified with the son of Vasudéva. We would rather take it in the Védaic meaning, or literally as the pervader, the penetrator, as there is no other trace in this Upanishad of the opinions of the Vishnuites. Weber's *Ind. Stud.*, pp. 200-1, says about this passage: "...and it appears, we have by the *theos* (god) of the author, according to 3, 9, perhaps to understand a form of Vishnu, although, on the other hand, it is possible, that the term referred to as a recollection of the Véda (Rig. V. 1, 22, 20, 21) should perhaps not be understood in its strict sense, because the Védaic Vishnu, is quite different from the later Vishnu; but even if it were a direct reference to Vishnu, we should thereby not be authorized to ascribe the Upanishad to a Vishnu sect, as it has nothing in common with sectarian spirit, and, on the contrary, bears an unmingled Védantic character."

² Vide Mund. 2, 2.

³ S'ankara explains "tad" (thereby) with "Sráddham," his Sráddha earns infinite fruit, while in the above translation it refers to both, the assembly and the Sráddha.

SECOND CHAPTER.

FOURTH VALLI.

1. The self-existent¹ subdued² the senses which turn to external objects ; therefore (man) sees the external objects, not the internal soul ; (but) the wise, with eye averted (from sensual objects) and desirous of immortal nature, beholds the absolute soul.

2. Idle youths follow desires turning to external objects ; they fall into Death's wide-extended net ; therefore the wise who know what is truly of an immortal nature do not ask (for any thing) here among the fleeting things.

3. To the (soul) by which (every one) knows of form, of smell, of sounds, of touch, of love, nothing remains (unknown). This is that (Brahma for which thou hast asked).

4. Thinking (the soul) by which he recognises both, what there is in dream, and what there is in awaking, thinking this as the great pervading soul, the wise does not grieve.

5. Whosoever knows this soul as the consumer of the fruit,³ as the bearer of life, as what is always near, as the ruler of the past, the future (and the present times)—does thence⁴ not try to conceal (the soul.)⁵ This is that,

6. Whosoever beholds the first born⁶ from the penance⁷ (of Brahman) who was created before the waters,⁸ when he has entered the cave,⁹ and dwells (there) with (all) the beings,¹⁰ beholds that (Brahman for which thou hast asked).

7. Whosoever (beholds) Aditi¹¹, the nature of all gods, who through life (Hiranyagarbha) sprang forth (from the supreme Brahman), who was born together with (all) the beings, when she

¹ The Supreme Ruler.—Ś.

² "Vyatrinat," hinsitavān, hananam kritavān, as Śankara explains because he is self-dependent.

³ As the embodied soul, which is subject to the necessary effects of it works.

⁴ From the time of his knowledge.—Ś.

⁵ For he has no fear, that the soul can be destroyed.

⁶ Hiranyagarbha.—Ś.

⁷ Penance, as characterised by knowledge, &c.—Ś.

⁸ And the other elements.—Ś.

⁹ The ether of the heart, after he has produced the bodies of the gods etc.—Ś.

¹⁰ The products of causes and effects.

¹¹ Aditi, the whole of the senses (Śabdādīnam Adanād Aditi :-Ś').

has entered the cave and dwells there, (beholds) that Brahma (for which thou hast asked).

8. As the fire is concealed within the two pieces of wood,¹ as the embryo is hidden in the mother, so the fire—which is to be praised day after day by men, who are awake (careful to do their duties) and offer with clarified butter,—is that (Brahma for which thou hast asked).

9. From whom the sun rises, and in whom it sets again, him all the gods entered ; from him none is separated. This is that.

10. What² is even here, the same is³ there, and what is there, the same is even here. He proceeds from death to death, who beholds here⁴ difference.

11. By the mind is this (Brahma), to be obtained, then there is no difference whatsoever. He proceeds from death to death, who beholds here difference.

12. The soul (Purusha) which in the measure of a thumb dwells in the middle of the body (in the ether of the heart) is the ruler of the past, the future (and the present times). Hence from having this knowledge, the wise (does not desire to conceal) the soul (vide latter part of v. 5). This is that.

13. The soul, which is like light without smoke, the ruler of the past, future (and the present times), is even to-day, (and) will be verily to-morrow.

14. As water, when rained down on elevated ground, runs scattered off in the valleys, so even runs after difference a person who beholds attributes different (from the soul).⁵

15. As pure water, which is thrown down on pure ground, remains alike, so also, O Gautama, is the soul of the thinker (Muni) who knows.⁷

¹ The two pieces of wood, from which fire is produced by rubbing.

² The individual soul, which is considered as cause and effect, and endowed with worldly attributes by those who do not comprehend it in its essential being.—Ś.

³ The same, as it is in its own nature, which is eternal knowledge and separate from all worldly attributes.—Ś.

⁴ In Brahma.

⁵ Vide Śwét. 3, 13.

⁶ That is to say, whoever sees the things as different from the soul, is, in accordance with his knowledge, born again in another body.—Ś'.

⁷ That his soul is the same with the supreme Brahma.

FIFTH VALLI.

1. (The body is like) a town with eleven¹ gates of (the soul) which has no birth and is of upright intellect. Adoring it (the supreme ruler), (the wise) does not grieve, and liberated (from ignorance, &c.,) he becomes liberated.² This is that.

2. As Hansa³ (A'ditya, sun) it dwells in the heavens, as VASU (wind) it dwells in the atmosphere, as the invoker⁴ (of the gods) it dwells within the earth, as soma⁵ in the water jar; it dwells in man, it dwells in truth, it dwells in the ether, it is born in the waters (as aquatic animals), it is born in the earth (as rice, &c.), it is born in the sacrifice, it is born on the mountains (as the rivers), it is truth, it is the great one (infinite).

3. Him, the dwarf,⁶ sitting in the middle (of the ether of the heart) who raises upwards (from the heart) the vital air that goes forwards, who dejects the vital air that goes downwards, him all gods (all the senses) adore.⁷

4. When the soul, which dwells in the body, departs and becomes separated from it, what else is left there?⁸ This is that.

5. No mortal whatsoever lives by the vital air that goes forwards, by the vital air that goes downwards (or by any sense), they live by another⁹ on which both (the two vital airs together with the senses) are founded.¹⁰

6. Now again I will declare to thee that eternal Brahma, who is to be concealed, and (her), O Gautama, (how by the knowledge of

¹ Viz., the seven openings in the face, the navel, with two openings below and the opening on the middle of the head. See a similar comparison in S'wét. U. 3, 18; and Bhag. G. 5, 13.

² The soul, Paraméśvara, the supreme ruler, is here represented as a king.—S'.

³ Hansa is derived, according to S'ankara, from Hansati (he proceeds). This verse is taken from Rig. Mund. 4, 40, 5. Vide Weber's *Ind. St.* vol. ii, p. 205.

⁴ Hotar, a name of Agni, as the invoker or sacrificer of the gods.

⁵ Atithi, according to S., either the god Soma, or in its literal meaning "guest," and the sense would then be, "it dwells as guest in the house."

⁶ Vide V. 4. 12, where it is said "the soul, which is of the measure of a thumb."

⁷ By bringing him offerings, viz., the different sensations of colour, &c. as the subjects serve a king.—S'.

⁸ In all the vital airs, &c.

⁹ Different from the compound of senses, &c.

¹⁰ For, says S', the cause of life does not depend upon them, as they refer to other and other things on account of their composition; without something else which arranges them, it is impossible that things of themselves should form a compound, as the materials of a house do not form a house without somebody who brings them together.

him all concern for the world ceases,) and also, how (by not knowing him, the ignorant) obtaining death assumes a body (again).

7. Some enter the womb (again after death) for assuming a body; others go inside a trunk, according to their works, according to their knowledge.¹

8. The perfect one (Purusha) who, building desire after desire, is awake in those that are asleep, is called even pure, is called Brahma, is called even immortal. Upon him all the worlds are founded; none becomes different from him. This is that.

9. As the one fire, when entering the world, becomes to every nature of every nature,² so the one soul being of every nature to every nature, is the internal soul of all beings, and is also without them (in its own nature).³

10. As the one air, when entering the world, becomes of every nature of every nature, so the one soul, being of every nature to every nature, is the internal soul of all beings, and is also without (them).

11. As the one sun, the eye of the whole world, is not sullied by the defects of the eye or of external things, so the soul, as the inner soul of all beings, is not sullied by the unhappiness of the world, because it is (also) without it.

12. He is one,⁴ the ruler, the inner soul of all beings, who renders (his) one nature manifold. The wise who behold him as dwelling in their own selves, obtain eternal bliss, not others.

13. The wise who behold (the soul) as the eternal among what is transient, as the intelligent among those that are intelligent, which, though one, grants the desires of many (who behold it) as dwelling in their own selves, obtain eternal bliss, not others.

14. (Wise) think that supreme bliss, which cannot be described, to be this (individual soul). How then shall I know it? Does it manifest or does it not manifest?

15. There (with regard to Brahma) the sun does not manifest nor the moon and stars, there do not manifest those lightnings; how then should manifest this fire? When he is manifest, all is manifested after him; by his manifestation this whole (world) becomes manifest.

¹ Br. A'. 2 Adh. 2, 13.

² Becomes manifold from the manifold fuel.

³ Br. A'. 2 Adh. 5, 19.

⁴ Bhag. G. 13, 52.

⁵ Verse 12, 13, 15 occur, with a few variations, in the Śwet. U. 6, 12, 15; v. 15, in the Mund. U. 2, 2, 10, and Bhag. G. 15, 6.

SIXTH VALLI.

1. It (the world)¹ is like an eternal holy fig-tree, whose root is upwards, and whose branches go downwards. This² is called even pure, this is called Brahma (all comprehensive); this is called even immortal; upon this all the worlds are founded; none becomes different from it. This is that.

2. This whole universe trembles within the life (the supreme Brahma); emanating (from it) it (the universe) moves on. I (Brahma) is a great fear, like an uplifted thunderbolt. Those who know it, become immortal.

3. Through fear of him burns the fire, through fear of him burns the sun, through fear of him runs Indra, the wind, and Death as the fifth.³

4. If here (in this life) one is able to comprehend *him* (Brahma) before the death of the body, (he will be liberated from the bondage of the world; if one is not able to comprehend him,) he is destined for the assumption of a body.

5. As one is reflected in a looking-glass, so (the soul is) in the body; as in a dream, so in the world of the forefathers; as in water, so in the world of the Gandharvas; as in a picture and in the sunshine, so in the world of Brahma.

6. Considering the different state of the senses which are produced one after another (from the mind) and their rise and setting,⁴ the wise do not grieve.

7. Higher than the senses (and their objects) is the mind, more excellent than the mind the intellect (Sattvam); above the intellect soars the great soul, more excellent than the great one is the unmanifested.

8. But higher than the unmanifested, is the soul (Purusha) which is all-pervading and without cause. Knowing this, one gets liberated and gains immortality.

9. Its (the soul's) being (nature) is not placed in what is the ruler visible; none beholds it by the eye, by the heart (the intellect) of the mind, through thinking it gets manifest.⁵ Immortal become those who know it.

10. The state which ensues, when the five organs of knowledge remain (alone) with the mind, and the intellect does not strive, is called the highest aim.

¹ Vide Bhag. G. 15, 1-3.

² "Tad," according to S'ankara, refers to "múlam," this root. The latter part of this verse is the same with part of 5, 8.

³ Also in Taítt. U. 2, 8.

⁴ Which is not the case with the soul.

⁵ Vide S'wét. U. 4, 20.

11. This they call concentration (Yoga) which is the firm keeping down of the senses. At that time (man) gets careful;¹ for concentration has as well its furtherance as its hinderance.

12. It (the soul) is not to be gained by word, not by the mind, not by the eye, how could it be perceived by any other than him who declares that it exists?

13. (The soul) is to be perceived by (the notion of) existence;² it is to be perceived by its true notion;³ (that is to say) by both of them; the true nature of the soul becomes manifest, when (first) it has been perceived by (the notion of) existence.

14. When all the desires cease which were cherished in his heart (intellect), then the mortal becomes immortal, then he obtains here Brahma.

15. When all the bonds of the heart are broken in this life, then the mortal becomes immortal; this alone is the instruction (of all the Védas).

16. There are hundred and one arteries of the heart;⁴ the one of them (Sushumaná,) proceeds to the head. By this (at the time of death) rising upwards (by the door of A'ditya) a person gains immortality; or the other (arteries) are of various course.

17. The spirit, the inner soul, which is of the size of a thumb, is always residing in the heart of men; let a man with firmness separate it from his own body, as from a painter's brush a fibre.

Let a man know it, which is pure, which is immortal; let a man know it, which is pure, which is immortal.

18. Nachikéta, having gained that science declared by Death, and also the whole rule of concentration, obtained Brahma, and hence was without passion and immortal; thus also any other (will obtain Brahma) who knows in the same manner the unchangeable soul.

19. May he⁵ protect us both⁶ at the same time, at the same time support us both; may both of us at the same time, apply (our) strength; may our reading be illustrious, may there be no hatred (amongst us). Om! peace, peace, peace!⁷

¹ When he places his mind entirely upon the contemplation of the soul.

² Viz. as an existing cause from its existing effect, the world.

³ Without any relation to something else.

⁴ Vide Praś. U. 3, 6.

⁵ The Supreme Ruler, taught in this Upanishad.—S.

⁶ The teacher and disciple.

⁷ This verse is the same with Taïtt. U. 3, 1, and the latter half of 3, 6.

ISA UPANISHAD.

INTRODUCTION.

THIS short Upanishad is composed for the purpose of exalting the knowledge of the supreme spirit above every other object of human aspiration. It appears to address the last advice of a teacher to his disciples, after the course of their instruction is completed, or to embody the sum total of human wisdom in a few words for those who have attained it.

There are, according to the Vājasaneyā Sanhitā Upanishad, two roads which may be followed by man, the one is knowledge of Brahma, the other action in accordance with the precepts of the Vēdas. Those who are able to understand the nature of Brahma, should consider every thing, the greatest as well as the smallest, as god; for them every thing else should be annihilated by the idea of god, and they should renounce every desire of any worldly object. If he is known in his own nature, as the one, infinite, unchangeable, incorporeal, alwise, holy, all-supporting and self-existent spirit, who is in every thing and yet not defined by it, who is above the apprehension of the senses and the mind, if he is beheld in all beings, and all beings are beheld in him,—then the highest aim of man is attained; there is no longer any grief or delusion.

On the other hand, those who cannot elevate their thoughts to the perfection of his nature, should perform the works, enjoined by the Vēdas. This may be done in a threefold manner, either by the practice of works alone, or the attainment of knowledge alone, that is to say, of the inferior knowledge of Brahma, when he is represented by worldly qualities or individual deities; or, lastly, by the practice of work together with knowledge of the latter kind.

By the practice of any of those duties man will acquire after death a state of happiness; but as he accomplishes his whole duty only by practising both knowledge (the inferior knowledge) and works, so he obtains thereby after death higher and higher worlds and the objects of his worldly desires, and at the same time becomes prepared for the reception of the most exalted knowledge. However, all that he obtains compared with the effect of the knowledge of Brahma, is ignorance, transient and unsatisfactory; for in Brahma alone are absolute knowledge and bliss.

This Upanishad which bears also the title, *Iśāvāsyam*, from its two first words, has been translated by Sir William Jones (Posthumous Works, Vol. VI.) and after him by Ram Mohun Roy, Poley, and by an anonymous author in the *Tattwabodhini Patrikā*, (vol. I., pp. 339-45.)

THE IŚĀ UPANISHAD

OF THE

VAJASANEYA SANHITA.

1.¹ Whatever exist in this world, is to be enveloped by (the thought of) God (the Ruler).² By renouncing³ it (the world), thou shalt save (thy soul).⁴ Do not covet the riches of any one.

2. Performing sacred works,⁵ let a man desire to live a hundred years. If thou thus (desirest), O man, there is no other manner, in which thou art not tainted by work.

3. To the godless⁶ worlds covered with gloomy darkness,⁷ so all the people, when departing (from this world) who are slayers of their souls.⁸

4. He (the soul)⁹ does not move, is swifter than the mind;¹⁰

¹ The first Mantra, according to S'ankara, is addressed to those who strive for the knowledge of Brahma, or for their eternal emancipation, while the second gives advice to those who cannot yet liberate themselves from the bonds of the world; or, as A'nanda briefly expresses it, the first Mantra lays down the rule for knowledge, the second for works.

² "I's," the supreme ruler, the supreme soul, independent of all relations to the world. The whole world is to be considered under the idea of the soul, under the idea, that I, who am the same with the supreme soul, am the world, which in itself is unreal and gets only reality, when considered under the notion of the soul.

³ S'ankara takes "tyakténa" not as participle, but as noun instead of "tyagéna" (by renunciation); the sense, however, seems preferable, if it is treated as participle.

⁴ If the world is abandoned, nothing is left but the soul, and as the world is transient and unreal, there exists then no desire of any thing whatsoever.

⁵ The works, enjoined by the Védas, as the Agnihótra, and other rites. Here are meant works which are to be done at certain prescribed periods; or, as it has been explained, works, the performance of which does not procure any special fruit, but the omission of which produces sin.

⁶ Godless are here the worlds of the gods, and they are called godless, because, in comparison with the state of the supreme soul, also the most exalted worlds of the gods are godless.

⁷ Darkness is ignorance.

⁸ The slayers of their souls are such as are ignorant about the nature of them. They kill the same, because they do not obtain their immortal and unchangeable nature. On this account they assume one worldly form after another.

⁹ In this Mantra the soul is described under opposite qualities, which yet form no contradiction, as the one set belongs to the soul, if considered in its own absolute nature, and the other is ascribed to it, if considered in its relation to the world.

¹⁰ "Swifter than the mind," swifter than what is the swiftest, the thoughts of the mind, because the soul is either not comprehended by the mind, and has therefore escaped it, or where the mind arrives, there is already the soul, has arrived already before, and the mind can never be in advance of it.

not the gods (the senses) did obtain him, he was gone before standing he outstrips all the other (gods, senses), how fast they run. Within him the Ruler of the atmosphere¹ upholds the vital actions.

5. He moves, he does not move; he is far, and also near; he is within this all, he is out of this all.²

6. Whoever beholds all beings in the soul alone, and the soul in all beings,³ does hence not look down (on any creature).

7. When a man knows, that all beings are even the soul, when he beholds the unity (of the soul), then there is no delusion, no grief.

8. He is all-pervading, brilliant, without body, invulnerable, without muscles, pure, untainted by sin; he is alwise, the Ruler of the mind, above all beings, and self-existent. He distributed according to their nature the things for everlasting years.⁴

9. Those who worship ignorance,⁵ enter into gloomy darkness, into still greater darkness those who are devoted to knowledge.

10. They say, different is the effect of knowledge, different is the effect of ignorance; thus we heard from the sages who explained (both) to us. (Vid. Tal. U. 13.)

11. Whoever knows both, knowledge and ignorance, together, overcomes death by ignorance, and enjoys immortality by knowledge.

12. Those who worship uncreated nature,⁶ enter into gloomy

¹ *Mātaris wá* (the ruler of the atmosphere) is explained by S'ankarā "mātarī, antarikshé śwasatī, gacchatīti vāyu:" he who moves in the mother, the atmosphere, that is to say, the wind, which in accordance to him is here the upholder of the whole world (the *Sūtrātma*), *Hiranyagarbha*, the universal soul. A'pas, literally waters, are here the actions of the living creatures, or the burning, heating, shining, and raining of the fire and the sun.

² *Vide Bh. G. 13, 15.*

³ *Vide a similar passage in Bh. G. 6, 30. Vide also Manu S. 12, 125.*

⁴ The years, says S'ankara, mean here the *Prajāpatis* (the creators) who are called years.

⁵ Ignorance, *avidyā*, means here Vēdaic work, if it is done alone without the knowledge of the worship of the gods, or of *Brahma*, considered under worldly attributes. *Vidyā*, knowledge, is here inferior knowledge, not the knowledge of the absolute *Brahma*, but of *Brahma*, thought under relative attributes; it is opposed to the highest knowledge, because it is also connected with works. The effect of either is:—By works alone the world of the *Pitris*, the forefathers, is obtained; by knowledge (the inferior knowledge) the world of the gods. Both, however, inferior knowledge and works, are to be practised by man; if both are performed, then by work death, that is to say, natural work and knowledge, is abandoned, and by knowledge the state of a deity obtained.

⁶ Uncreated nature, *asambhūti*, nature which has no cause, the same with *avyakta*, unmanifested nature.

darkness, into still greater darkness those who are devoted to created nature.

13. They say, different is the effect from (worshipping) uncreated nature, different from (worshipping) created nature.¹ This we heard from the sages, who explained (both) to us.²

14. Whoever knows both, created nature and destruction³ together, overcomes death by destruction, and enjoys immortality by created nature.

15. To me whose duty is truth, open, O Pushan, the entrance to the truth concealed by the brilliant disk,⁴ in order to behold (thee.)

16. O Pushan, Rishi thou alone, O dispenser of justice, (Yama) O sun, offspring of Prajāpati, disperse thy rays (and) collect thy light; let me see thy most auspicious form; (for) the same soul (which is in thee), am I.

17. Let my vital spark obtain the immortal air; then let this body be consumed to ashes. Om! O my mind, remember, remember (thy) acts, remember, O mind, remember, remember thy acts.

18. Guide us, O Agni, by the road of bliss to enjoyment, (guide us) O god, who knowest all acts. Destroy our crooked sin, that we may offer thee our best salutations.⁵

SWETASWATĀRA UPANISHAD.

INTRODUCTION.

THE Swétāśwataṛa, no doubt, does not belong to the series of the more ancient Upanishads, or of those which preceded the foundation of philosophical systems; for it shows in many passages an acquaintance with them, introduces the Védānta, Sāṅkhya, and

¹ Whoever worships Brahma in his effects, in any of the created substances, gets superhuman power (of eight kinds), whoever worships him as uncreated nature, becomes dissolved into the same.—S'.

² This verse, although with some alterations, occurs Tal. U. 1, 3.

³ That is to say, uncreated nature, into which every thing is dissolved.

⁴ Brahma, here expressed as "the truth;" is considered especially to abide in the disk of the sun. Pushan, the nourisher, is another name for the deity of the sun.

⁵ The nine last Mantras (9 to 18) do not any longer describe the nature of the knowledge of Brahma and its effects, but the effects, resulting from the practice of Védāic works and the devotion towards God, when he is imperfectly comprehended under attributes which belong to him only in his relation to the world. The concluding prayer (15 to 18) must therefore be considered to be spoken at the time of his death by a person, who throughout his life has diligently performed the sacred works, enjoined by the Védas; for he justly has to remember his works, by which alone he can hope to obtain a comparative state of bliss in a next world, while the true knower of Brahma has only attained his knowledge by renouncing all works, together with their effects.

Yoga, by their very names, mentions the reputed founder of the Sāṅkhya, Kapila, and appears even to refer (in the second verse of the first chapter,) to doctrines which have been always considered as heterodox. It must have been composed at a time when the whole social and political system of the Brāhmans was completed, when the fiction of the great Kalpas had been adopted, and when the belief of the heroic times in the coequal power of the three great gods, Brahma, Viśhṇu, and Ś'iva, had already been abandoned for sectarian doctrines, which are characterized by assigning to one of these gods all the attributes of the others. Here, it is Ś'iva, or Rudra, who not only is declared the creator, preserver, and destroyer of religious belief, but is even identified with the Brahma or supreme spirit of philosophy.

As the mythological views of the Ś'wétáśwatara are those of a later time, when the worship of Ś'iva and of the divine Ś'aktis, or energies, had gained ground, in contradistinction to the ancient Upanishads, where only the gods of the Védas are introduced, so also refers its philosophical doctrine to a more modern period¹. It presents a mixture of Védānta, Sāṅkhya, and Yoga tenets. From these antecedents, however, it is impossible to make an inference as to any definite time of its composition. There are similar passages in the Bhagavad Gítá and the Ś'wétáśwatara, but whether the one took them from the other, or both derived them from a common source, I venture not to determine. Both compositions borrowed equally from various sources; the Ś'wétáśwatara has many passages from the Védas and other Upanishads, so also the Bhagavad Gítá, and hence the form of their composition leads to no conclusion. At any rate, the Ś'wétáśwatara preceded Sankara, who lived in the eighth century A. C., and from the peculiarity of its tenets it is probable that the interval between them was not considerable. To understand the precise nature and object of its doctrine, it is necessary to indicate the relation which the Sāṅkhya and Védānta have to the Védas. The Védānta, although in many important points deviating from the Védas, and although in its own doctrine quite independent of them, was yet believed to be in perfect accordance with them, and being adopted by the majority of the Brāhmans, it was never attacked on account of its orthodoxy. The same cannot be said of the Sāṅkhya; for it was not only frequently in opposition to the doctrine of the Védas, but sometimes openly declared so. Indeed, the Védānta also

¹ In the Brahma-Sútras no allusion is made to this Upanishad. In the passage, referred to by Colebrooke (M. E. vol. I. p. 348.), it is only generally stated, that several passages of the Upanishads, which, by the followers of the Sāṅkhya, are interpreted in favour of their tenets, have, in reality, a different meaning, but no passages are quoted by the Sútras themselves. It is Sankara, who, in explanation of the text, gives examples of such passages, and quotes, among others, a passage of the Ś'wétáśwatara.

maintained that the acquisition of truth is independent of caste or any other distinction, and that the highest knowledge cannot be imparted by the Védas (vid. Káth. 2. V. 23); yet it insisted that a knowledge of the Védas was necessary to prepare the mind for the highest knowledge. This the Sánkhyā denied altogether, and although it referred to the Védas, and especially to the Upanishads, still it did so only when they accorded with its own doctrines, and it rejected their authority in a case of discrepancy. The Sánkhyā in fact was a reform, not only in theory, but also in life, as is evident from the relation of Buddhism to it, which is nothing else but a practical application of the tenets of the Sánkhyā.

At the time of the composition of the S'wétáswatara, the Sánkhyā was not a new system, which had to overcome the resistance of old received opinions, and the prejudices of men in power, whose interest might be opposed to the introduction of a doctrine, by which their authority could be questioned. It had found many adherents; it was the doctrine of Manu, of some parts of the Mahābhārata, and to its founder divine honours had been assigned by general consent. It was a doctrine whose argumentative portion demanded respect, and as it was admitted by many Bráhmans, distinguished for their knowledge of the Védas, it could not be treated as a heresy. The most learned and eminent of the Bráhmans were evidently divided among themselves with reference to the truth of the Sánkhyā and Védānta, and this must have afforded to the opponents of the Védāic system, a most powerful weapon for attacking the Védas themselves. If both, the Sánkhyā and Védānta, are divine revelations, both must be true; but if the doctrine of the one is true, the doctrine of the other is wrong; for they are contradictory among themselves. Further, if both are derived from the Védas, it is evident that also the latter cannot reveal the truth, because they would teach opposite opinions about one and the same point. Such objections to the Védas had been made already in ancient times, as is clear from the Upanishads, from several passages of Manu, from Yaska, &c. and under these circumstances it cannot be wondered at, if early attempts were made to reconcile the tenets of the Védānta and Sánkhyā to save the uniformity of the doctrine, and thereby the sacredness of the Védas as the scriptures derived from the immediate revelation of god. So, for instance, it is recorded that Vyása, the reputed author of the Brahma-Sútras, wrote also a commentary to Patanjali's Yoga-S'ástra, which is still extant under his name. In the same manner composed Gaudapáda, the eminent Védāntist, and teacher of S'ankara's teacher Govinda, a commentary to Íswara Krishna's Sánkhyā Káriká, and the Bhagavad Gítá has also the same object.

The S'wétáswatara is one of the most ancient attempts of this kind yet extant, and its author, in giving to his composition

the name of Upanishad, tried thereby to clothe it in divine authority.

To show in what way the S'wétáśwatara endeavoured to reconcile the Védánta and Sánkhyā, we have to recall to mind the distinguishing doctrines of either.

The last principle of creation, according to the Védánta, is Bramha, the supreme spirit, beside whom there is nothing else. He is the last cause, as well as regards the substance as the form of the world. Considered in his own independent nature, he is mere existence, thinking, and bliss. He is not the object of thinking or its subject or the act, in which both are united; for every difference with regard to him must be denied, nor is he individual existence in any conceivable form; for he is in every respect infinite, absolute, and perfect. The same is the case as to his blessedness, and the three predicates of existence, thinking, and bliss, are, in fact, not attributes of his nature which could be separated from each other, but, in reality, only different expressions of the same thing.¹ Compared with him, all other things are not existing, and bear predicates opposite to his own. They are hence without consciousness and existence in themselves, the existence which they possess is only a derived one, and their first and absolute cause is god. The world then, or the thing which does not really exist, and which is without consciousness, is pervaded by him, and hence ensues the creation, or manifestation, of the universe, by which the differences, which exist already, although in an unmanifested state, become manifest.

The Sánkhyā is essentially dualistic; it is soul, or spirit, and matter, from which the creation proceeds. As to its substantial cause, the creation depends upon a principle, whose nature is activity. This is Múlaprakriti, the first productive nature, matter without any distinction of form or qualities.² It is one, infinite, active, and beyond the perception of the senses. It is the material cause from which all effects are produced. The soul, on the contrary, is merely perceiving, witnessing, thinking, without any object that is perceived. It does not act, nor is it acted

¹ Spinoza's Eth. I. prop. 7. School. "Substantia cogitans et substantia extensa una eademque est substantia, quæ jam sub hoc, jam sub illo attributo comprehenditur."

² It is true, it is maintained that nature consists of the three qualities of goodness, activity, and darkness, but they cannot be defined except by their effects, which again cannot be defined but by their relation to the soul, and further, they cannot be separated; for where the one is, are also the others. The Sánkhyā, as well as the Védánta, maintain that nature or ignorance cannot be distinguished, a view to which they were inevitably compelled; but again, in contradiction to this, they attempt to endow it with those distinctions, which is evidently the result of despairing to derive from one principle, in which there is no distinction whatever, the countless differences of existence.

upon ; it is not self-conscious and has no other attribute than that of a mere spectator. It is not, as the Védánta teaches, one, but there are innumerable souls or spirits. The creation takes place by the union of the two principles. Soul in itself, as mere spectator without activity, cannot create ; nature as active, but blind, could create, but there would be no order, no arrangement, or final end for the various productions. As final ends are everywhere perceived in those productions, it is by the reflection of the soul, of the intelligent principle, upon nature, the active principle, that the creation of the world is effected. Here, in this point, viz., as to share of the soul in the creation, the Sánkhyā is divided. According to some, there is a supreme soul, an alwise and almighty ruler,¹ who creates the universe by his decree ; according to others, and as it appears the more ancient school, the idea of a god involves a contradiction ; both, however, agree that there are many souls independent of each other in their existence, that nature is a self-existent principle, and that the material cause of the world is nature alone, and in all these notions both differ from the doctrine of the Védánta.

There are, however, many points about which Védánta and Sánkhyā hold the same opinion. The principal of them are as follow. First, the order of creation, or of the productions, is in both systems almost the same. The gross material elements, or the elements which are perceived by the senses, proceed from subtle elements which are imperceptible to the senses. These elements, according to the Sánkhyā, are derived from nature as their last cause (omitting here the two intermediate causes of the Sánkhyā, "self-consciousness" and "intellect") ; according to the Védánta, from ignorance. Secondly, the nature of the last cause of the productions is, with both, in almost all its attributes, essentially the same, for both "productive nature" and "ignorance" cannot be defined ; they have absolutely no differences of form, time, or space, and are possessed of the same qualities, viz., of goodness, activity, and darkness. Thirdly, the nature of the soul is by either described as the same. It is different from any thing material ; it is pure knowledge without any distinctions ; as the soul, according to the Sánkhyā, is diametrically opposed to nature, the one being non-intelligent, but active, the other non-active, but intelligent, so it is according to the Védánta to ignorance.

If there are so many points of agreement in both systems the thought is not far, that the differences are only apparent, and

¹ Vid. Ballantyne's "Aphorisms of the Yoga," p. 29. S. 24 — "The lord (Is'wara) is a particular spirit (purusha) untouched by troubles, works, fruits, & deserts ;" and p. 31. S. — "For him does the germ of the omniscient become infinite."

that there may be found a standing-point, where those differences altogether disappear.

This is the view, from which the *S'wétáswatara* starts, and it undertakes a reconciliation of the two systems by admitting all the minor points of the *Sánkhya* on the foundation of the *Védánta*. It grants to the *Sánkhya* the order of its creation, the production of the elements from nature, intellect, and self-consciousness;¹ it admits its terminology, and goes so far as to concede that the creation does not proceed from *Brahma* alone, but from *Brahma* in his connection with *Maya*, delusion, or ignorance.² But then there is according to it, no difference between this and the productive principle of the *Sánkhya*; for *Máyá* is essentially the same with *Prakriti*, the first productive nature of the *Sánkhya*.³ The soul (*átmá*) of the *Védánta* does also not differ from the soul (*Purusha*) of the *Sánkhya*; it is the principle which is merely thinking and therefore non-active in itself⁴. The soul, however, must be one and the same; for the creation of the world could not take place, if it depended upon a multitude of souls. That the creation proceeds from the soul, is clear because in all productions of nature unity of purpose is visible, which would be impossible, if nature alone, a blind principle, were the cause. It is also evident, that it must be one almighty and alwise spirit, from which it proceeds; for individual souls are troubled by their partaking of worldly misery, and want therefore the consummate wisdom to accomplish the creation (1,2.) It is therefore necessary, that such an universal soul, the absolute cause of the world, exists, which is entirely

¹ Ch. 4. 11. A person who comprehends the one, who superintends the first producer and the other producers, in whom this all is dissolved, and (from whom) it proceeds,—who comprehends him, the god who grants the wish of (liberation), the praiseworthy god, obtains everlasting peace.—Ch. 5. 2. He who, one alone, superintends every source of production, every form and all the sources of production, who endowed the first-born *Kapila* with every kind of knowledge, and who looked at him, when he was born.—Ch. 6. 3. Having created this work (the world), and preserving it, he causes the one principle (the soul) to be joined with the (other) principle (the principle of nature), and joins it (the soul) with one or two, or three or eight (principles).

² Ch. 1. 3. They who followed abstract meditation and concentration, beheld (as the cause of the creation) the power (*S'akti*) of the divine soul, concealed by its own qualities,—of the divine soul which alone superintends all those causes, of which time was the first, and soul (the individual soul) the last.

³ Ch. 4. 10. Know delusion (*Máyá*) as nature (*Prakriti*), him who is united with her as the great ruler (*Mahéswara*); this whole world, in truth, is pervaded by (powers which are) his parts.

⁴ Ch. 1. 9. They (the individual and the universal soul) are alwise the one, and ignorant the other, both unborn omnipotent the one, and without power the other; (nature) is even unborn and united with the enjoyer and objects of enjoyment; the soul is infinite, the universe its nature, and therefore without agency. Whoever knows this *Brahma* as the (threefold universe),—(becomes liberated).

independent of the world, and on which, on the other hand, the world wholly depends. This is Bramha, the supreme spirit. He is the first cause, from which all proceeds, and the last, to which all returns.¹

Upon the supreme spirit are founded nature or Mâyâ, the first cause of material production, and also the individual souls and the universal ruler. Nature is twofold, unmanifest and manifest. In its unmanifested state, nature (Prakriti, Pradhâna, Aja) is undestroyable, although it depends upon Bramha; in its manifested state it is not eternal; its production commence and cease, until all is again absorbed into the cause from which it emanated; it is pervaded in all its parts by the power of god, and is made for the enjoyment of the individual souls. The latter, like the supreme ruler, are eternal; but they are bound by nature; the supreme ruler, on the other hand, is a mere witness, and it is by him that the creation is effected.

This is in general the view of the S'wétâswatara Upanishad and we find it already prominently brought forward at the commencement in the two similes of a wheel and a river, in which the author tries to embody the chief points of his doctrine. Here is the foundation formed by the notion of the Védânta of the one, supreme, all-pervading Brahma, while all the other points of resemblance are determined by Sâṅkhya notions.

It remains to be stated, what part of the Yoga is admitted by this Upanishad. It is of course not the doctrine, by which it is distinguished from the Sâṅkhya; for although the Yoga teaches that the cause of the world is an alwise and almighty god, yet, it assumes at the same time, in accordance with the Sâṅkhya, the independent existence of numberless other spirits. This is denied by the S'wétâswatara, to which god is all in all, and it takes from the Yoga only part of the appliances, by which man is to be prepared for the reception of the highest knowledge.

The chief end of man is to be liberated from the bonds of the world, to become free from the miseries of life and of the uninterrupted succession of births and deaths, and this can be only accomplished by that science, which teaches, that Bramha is different from the world, that the world is created by him in his

¹ That this is the fundamental view of the Upanishad, is evident from the tenour of the whole, and may be confirmed by a number of passages, of which we shall quote a few:—

"This is verily declared as the supreme Bramha. In him the three (the finite soul, the supreme ruler, and nature), are founded." (1, 7) "For beside him there is nothing to be known. Knowing the enjoyer, the objects of enjoyment, and the dispenser, all the three kinds even as Brahma." (1, 12.) "As fire is concealed in wood, butter in curds, as oil in mustard seed, so is he concealed in every one soul." (1, 15.)—"He is the eye of all, the face of all, the arm of all, nay, the foot of all. He joins man with arms, the bird with wings, the one god, when creating the heavens and earth." (3, 3.)

connection with *Máyá* or the ruling powers (*S'aktis*), and that man is essentially the same with the ruler and the supreme spirit. To attain at this knowledge, a previous subjugation of the senses and of the mind is required, for which several artificial means are advised, as keeping the body erect, taking and exhaling breath according to certain rules, selection of a quiet place, &c., &c. This is borrowed from the Yoga philosophy, although it must be acknowledged, that a certain kind of this Yoga is found in the *Védánta*, where a great number of rules are laid down to the same effect.

Whether the author of the *S'wétáśwatara* has succeeded in his attempt of reconciling the *Védánta* and *Sáṅkhya*, is a question which we shall not discuss at length, and only observe that he has argued well for the supposition of an alwise cause; but for the supposition, that the supreme *Brahma* is the only absolute cause, and that *Máyá* is the same with *Prakriti*, he assigns no reasons, and this was yet the chief point which ought to have been established. On the whole, we may admit, that the reconciliation is not undertaken by a more acute thinking of the contrary notions in the two systems, but by passing over the differences without having weighed their true bearing.

In the form of its exposition this Upanishad is very loose. The great number of passages, taken from the *Védas* and other Upanishads, shows that it is more a compilation than an original work and that the author looks rather to authorities for support than to the justness of his ideas. The work has little of arrangement for there are many repetitions without any apparent reason (unless it be, as *S'ankara* suggests, to enforce a view which it is difficult to understand),—and not only of the same thought, but even of the same words, and a distribution of the various parts of the subject is not visible. On the whole, it is more poetical than philosophical for it is not an exposition of the principal notions, and their relations, but an illustration of the principal points of the doctrine by a number of unconnected images. This, however, is more or less a peculiarity of all Upanishads, in which the thought has not yet found its proper form.

*S'ankara*¹ in his commentary of this Upanishad, generally explains its fundamental views in the spirit of the *Védánta*. He is sometimes evidently wrong in identifying the views of some of the other Upanishads with the tenets of *Védánta*, but he is perfectly right to do so in the explanation of an Upanishad, which appears to have been composed for the express purpose of making the prin-

¹ *S'ankara*, against his custom, quotes several writings by name, the titles of which we shall here give an account of their historical interest. They are besides *Manu* and part of the *Védas*, *Vishnudharma uttara*, the *Lingapurána*, *S'ivadhara uttara*, *Sútrakára Vyása*, *Brahma Purána*, *Vishnu Purána*, *Vasishta*, *Yogavásishta*, *Yájñavalkya*, *Paráśara Kavashcygitá*.

ciple of the Védānta agreeable to the followers of the Sāṅkhya. The S'wétáśwataṛa Upanishad is translated by Anquetil (Oupn. Vol. II. Sataster. pp. 94-127). An English version of it has been published in the Tattwabodini Patriká (Vol. I. pp. 395-397 and 475-479) and Weber has rendered nearly the whole of it in his "Indische Studien" (Vol. I. pp. 421-439).

THE SWETASWATARA UPANISHAD OF THE BLACK YAJUR VEDA.

First Chapter.

1. The enquirers after Bramha converse (among each other) What cause is Bramha?¹ Whence are (we) produced? By whom do we live, and where do we (ultimately) abide?² By whom governed, do we walk after a rule in happiness and unhappiness, O ye knowers of Bramha?³

2. Is time Bramha (as cause) or the own nature of things, or the necessary consequences of work, or accident, or the elements, or nature (Yoni)⁴ or the soul? This must be considered.—It is not the union of them,⁵ because the soul remains; the soul (the individual soul) also is not powerful (to be the author of the) creation since

¹ "Kim" is either the pronoun, and in this case it means "of what nature," or it is merely the sign of a question, when it implies:—Is Brahma a cause, or not a cause, and if so, is it a substantial, or an instrumental cause, or both?—S'.

² Ultimately, that is, at the time of the destruction of the world.

³ That is to say who is the cause of the creation, preservation, and destruction of the world?—S'.

⁴ S'ankara, who is well aware of the above explanation, yet in preference to it adopts another, which tallies better with Védāntic doctrines, viz., he connects Yoni (which means either origin,—or cause) with all the members of the above series, so that the sense would be:—Is time the cause, or the own nature of the things or the necessary consequences from work, or accident, or the elements, or the soul? If this view were correct, Yoni would probably not have been placed between two of the members of the series, the explanation followed in our translation agrees also better with the doctrine and of the Sāṅkhya which, within the limits, set forth in the introduction prevails throughout this Upanishad.

⁵ Here is according to S'ankara, an omission in the argument which he thus supplies:—If the mentioned things are the cause, they are so either individually or collectively, but not individually, because this would be at variance with our perception.

there is (independent of it) a cause of happiness and unhappiness (viz., work).¹

3. They who followed abstract meditation (Dhyána) and concentration (Yoga) beheld (as the cause of the creation) the power (S'akti) of the divine soul,² concealed by its own qualities, of the divine soul, which alone superintends all those causes, of which time was the first, and soul (the individual soul) the last.³

4. Him⁴ we consider as (a wheel) which as one circumference,⁵ which is covered by three⁶ (layers, of which the circumference is composed), which has sixteen end parts⁷ (probably the several pieces of wood, of which the circumference consists), which

¹ Hereby, then, all the above suppositions are denied. Brahma is neither cause, nor non-cause, nor both, that is to say, not by his own nature, how then can he be a cause? The answer is given in the next verse.—Ś.

² For devátmaśaktim swagunairnigudham Śankara offers several explanations.—1. Devátmaśakti (déva-átmaśakti) is either the own power of god, that is to say, a power which is dependent upon god. Here is the power (Śakti) the Mâyá, delusion, or nature as the root of all things (Prakṛti natura naturans), and its qualities are goodness (Sattwa), activity (rajas,) and darkness (tamas);—or 2. Devátmaśakti (devátma-ná avasthitam-śaktim) is the power, which is constituted in the likeness with god. Here are the "own qualities" (swaguná to be referred to god (Déva), as his omnipotence, omniscience, &c.; or 3. the power is of the same nature with god (déva), and his likeness with Brahma, Vishnu, and Śiva, is the cause of the creation, preservation, and destruction, of the world. The "own qualities, (swaguná) denote, according to this view, the three supreme deities, viz., goodness represents Brahma, activity Vishnu, and darkness Śiva, by which, however, the supreme god is concealed, not adequately expressed; or 4. devátmaśakti (devá, átma, śakti) means the supreme ruler, the individual soul, and nature, which represent the power of god, and the "own qualities" (swaguná) are the different allegations of a nature, &c., by which Brahma is concealed; or 5. devátmaśakti (devátma śakti) is the power, the omnipotence of god, his overruling of the creation, preservation, and destruction of the world, which is concealed by his special qualities.

³ Viz. the causes, named in verse 2.

⁴ "Him," who superintends all those causes, the universal soul.

⁵ The circumference (némi) of the wheel, represents nature in its cause, either as unmanifested ether, or as Mâyá (delusion), or first nature (Prakṛiti), or as power (S'akti), or as ignorance, &c., that is to say, the cause, upon which the whole creation depends.

⁶ The three layers are the three qualities of nature, goodness, activity, and darkness.

⁷ These denote the sixteen productions of the Sāṅkhya, by which the creation is completed, because no other productions ensue from them (vid. Ballantyne's Lecture on the Sāṅkhya Philosophy, p. 2.) viz., The eleven organs (the 5 organs of intellect, the 5 organs of action, and mind, the internal organs) and the five gross elements (earth, water, light, air and ether) l. c. pp. 13-15. Śankara, or the author of the commentary under his name, evidently knows the Tattwa Samāsa, as he quotes passages from it almost literally.

According to another explanation the sixteen parts are the Virāt and Súrātma, as representing the totality of the creation of the supreme spirit and the 14 worlds representing it in its parts.

has fifty spokes¹ and twenty counter-spokes,² which has six times eight nails (appendants),³ which has one rope of various form,⁴ whose road is three-fold divided,⁵ and which has one revolution for two traces⁶.

5. *Him* we consider as a river, whose water is derived from five currents (the five senses of intellect), which is fearful and crooked, by its five sources (the five elements), whose waves are the five (vital) airs, whose origin is the producer of the five senses of intellect (the mind), which has five whirlpools, (the objects of the senses⁷), which is impelled by the velocity of the five kinds of

¹ These are the five classes of ignorance, viz., obscurity (tamas), illusion (moha), extreme illusion (mahāmoha), gloom (tāmisra), and utter darkness (andha-tāmisra),—28 disabilities, viz., the depravity of the 11 organs as deafness, insensibility, leprosy, blindness, loss of smell, dumbness, crippledness, lameness, constipation, impotence, insanity, and the seventeen defects of intellect (vid. B's L. on the S. P. pp. 35-40),—nine kinds of acquiescence (this is indifference to the investigation of truth.—l. c. p. 39),—and eight perfections (viz., tāra, sutāra, tārayanti, pramoda, pramodita, pramodamāna, ramyaka and satpramodita, the first of which, for instance, is the knowledge in regard to the principles, the conditions of intellect, and the elemental creation, which arises from hearing alone.—l. c. p. 42). S'ankara states the 8 kinds of perfection differently, viz., three kinds, arising from perfection in the impressions of knowledge, with reference to nature, &c., which remain from a former birth, or from perfection in understanding a truth by hearing, or lastly from perfection in understanding a truth by study; three kinds, arising from our indifference to the three-fold pain (viz., pain, arising from our own nature, or from other living creatures, or from other external causes), and two kinds, arising from the acquisition of a friend and true liberality towards the teacher.

² The 20 counterspokes (pieces of wooden bolts, firmly to secure the spokes), are, according to S'ankara, the 10 senses and the 10 objects of them.

³ The first are the eight producers of the S'āṅkhya (nature, intellect, self-consciousness, and the five subtle elements of ether, air, light, water and earth); the second, the eight constituent parts of the body (the internal skin of sensation, the external skin, flesh, blood, fat, bones, marrow, and semen); the third, the eight kinds of superhuman power (viz., assumption of the smallest possible shape, of the greatest possible shape, of the heaviest form, of the lightest form, the power of obtaining every thing, irresistible will, ruling of all and independency of all); the fourth, the eight states of intellect of the S'āṅkhya (viz., virtue, knowledge, dispassion, superhuman power, vice, ignorance, want of dispassion, and want of superhuman power); the fifth, the eight deities (Brahma, Prajāpati, Dévas, Gandharvas, Yakshas, Rakshasas, Pitrīs and Pisāchas); and the sixth, the eight virtues of the soul (compassion with all beings, forbearance, freedom from calumny, purity of mind, freedom from fatigue, prosperity, and freedom from poverty).

⁴ The rope is desire in all its varieties.

⁵ The three roads are those of virtue, of vice, and of knowledge.

⁶ One revolution, delusion, which is the cause of two, viz., of holiness and sin.

⁷ The five objects of the senses,—sound, touch, colour, taste, and smell,—are called whirlpools, because in them the individual souls are drowned.

pain,¹ which is divided by the five kinds of misery,² and which has five turnings.—

6. In this wheel of Bramha, which is the support, as well as the end of all beings,³ which is infinite, roams about the pilgrim soul,⁴ when it fancies itself and the (supreme) ruler different it obtains immortality, when it is upheld,⁵ by him (the supreme ruler).

7. This⁶ is verily declared as the supreme Bramha. In him the three⁷ (the enjoyer or finite soul, the objects of enjoyment and the supreme ruler) (are found); (therefore he is) a good founder and indestructible. The knowers of Bramha, knowing him in this (universe)⁸ as different (from it), become free from birth,⁹ when they are absorbed in Bramha and steady in abstract meditation.

8. The Ruler (the absolute soul) upholds this universe, which in closest union is manifest and not manifest, destructible and indestructible; but the soul, which is not the ruler, is enchained by the condition of an enjoyer; when it knows god (the supreme ruler), it is liberated from all bonds.

9. They¹⁰ are alwise the one, and ignorant the other,¹¹ both unborn, omnipotent the one, and without power the other; (nature) is even unborn,¹² and united with the enjoyer and objects of enjoyment;¹³ the soul is infinite, the universe its nature, and

¹ The five kinds of pain, viz., the pain, arising from the state of an embryo, from birth, age, illness and death.

² In the text is given "Panchaśadbhédam," divided into fifty kinds, but S'ankara gives in his explanation the reading, "Panchakléśabhédam," which I have adopted in the translation, as it agrees better with the whole passage, where a division into five members is followed throughout the verse.

³ In which all beings have their origin and their end.

⁴ Hansa, explained by Ś., "by hanti gachchhati adhwánamiti hansa"; it is called hansa, because it travels along the road.

⁵ This takes place, explains S', if a person thinks himself as one with him.

⁶ The absolute Bramha, who is without any qualities.

⁷ Vid. verse 12.

⁸ The universe, viz., in its totality from the first creation of god down to the creation of the gross elements.

⁹ Yonimuktá: free from all the evils incident on birth, old age, and death.

¹⁰ "They," god does not only uphold the universe in its unmanifested and in its manifested state, and the individual soul is not only enchained, but they, &c.

¹¹ One, the supreme ruler, the other the individual soul.

¹² Ajá, the unborn, means nature, the producer of all, or máyá, the power. If the supreme soul, whose modifications are the enjoyer, the enjoyment, and the objects of enjoyment.—S'

¹³ Because god is endowed with this power of Máyá, therefore he appears to have all those differences.

therefore without agency.¹ When a person knows this Brahma as his threefold (world),² (then he becomes liberated).

10. The first (nature, Pradhána)³ is perishable, the destroyer (Hara; god is called Hara, because he destroys all ignorance, &c.) is immortal and imperishable; he, the only god, rules perishable (nature) and the (individual) soul. By meditation upon him, by uniting with him (the whole world), by again and again thinking one's self as the truth, at last ensues cessation of every delusion, or cessation of the delusion of the world).

11. By knowledge⁴ of god (déva) all the bonds (of ignorance, unhappiness, &c.) are destroyed; birth and death cease with a decrease of pain of every kind. By the meditation (Abhidhyána) on him (in his relation to the world) the third state (of Brahma as Virát, or as the cause of the world) whose power equals the universe, (is obtained) at the separation from the body. (By the meditation upon Brahma) in his own independent nature (free from every relation to the world) a person obtains all desires, (becomes Brahma in accordance with his real nature.)

12. This (the absolute nature of Brahma) should be thought as eternal, and as abiding in one's own soul (this may also be translated "founded in its own majesty"); for beside him there is nothing to be known. Knowing the enjoyer (the individual soul), the objects of enjoyment and the dispenser (the supreme ruler), (knowing) all these three kinds even as Brahma, (a person obtains liberation).

13. As the nature of fire, when concealed in its cause (the wood) is not perceived, nor also a destruction of its subtle body, as it is again (and again) perceived in its cause the wood, (by rubbing),—as both is (perceived and not perceived), so (the soul is perceived) within the body by the sacred word (Om).

14. Having made his own body the lower piece of wood, and the sacred word the upper piece, a person by practice of abstract

¹ If the soul is infinite and the universe its nature, it is without agency, because agency is a worldly quality, which is included in its universality for it does not create what it already possesses.

² Threefold, as the enjoyer, the enjoyment and its objects.

³ Pradhána, nature, the cause of all creations. is not perishable in itself; on the contrary, it is without beginnings, as well according to the Védánta as the Sāṅkhya, and it has been defined as unborn (ajá.) even in the preceding verse. It is therefore called perishable, either to indicate the difference between god and nature, or what appears yet more in accordance with the view of this Upanishad, nature is perishable, because for him who obtains final emancipation, every part of nature must cease to exist.

⁴ In this verse two kinds of meditation, with their effect, are described. By thinking on Brahma there is a cessation of pain; if he is thought under attributes that belong to him in his relation to the world, the happiness of the Virát, or the creator, is obtained; if he is meditated upon according to his own nature without any distinguishing attributes, liberation is the consequence.

meditation, which serves as rubbing will behold god, as the concealed (fire becomes visible to him by rubbing).

15. As oil in sesam seed (is found by pressing it), butter in curds (by churning them), water in a river (by digging the ground), and fire in the two pieces of wood (by rubbing them),—so is that (absolute soul) perceived within his own self (soul) by a person who beholds him by truth and by austerity (characterized by the subduing of the senses and the mind).

16. (Who beholds) as the all-pervading soul, like butter contained in milk, as the root of the knowledge of the soul and of austerity, that Bramha, upon whom the last end¹ is founded upon whom the last end is founded.

Second Chapter.

1. Concentrating first² the mind and the senses of intellect (upon Bramha) for the acquiring of truth,³ may Savitri, having seen the illuminating fire, bring it to the earth.

2 By the grace of the divine Savitri (let us) with concentrated mind (strive) according to our power for the attainment of heaven.

3. Having united the senses (dévān) through which heaven is gained, with the mind (and) with intellect, let Savitri cause them to manifest the divine infinite light. *

4. Great praise (is to be given) to the all-pervading, infinite, alwise Savitri, the knower of (all) intelligent creatures, the one alone, who has arranged the sacrificial rites by the Bráhmaṇas who have concentrated their mind, who have concentrated their senses.⁴

5. I worship your ancient Bramha with reverence; (my) Slokas will be praised as wise men on a good path; all the sons of

¹ Weber, (I. S. vol. I. p. 424.) instead of "Upanishad-param" reads "Upanishad-padam"; in this case the rendering of the passage is: "That Bramha who is the last end of the Upanishads." S'ankara explains "Upanishad-param," literally by "upanishadanam asmin param, sréya iti."

² The second chapter describes the appliances, by which the concentration upon Bramha is effected. The first four verses contain, as a kind of introduction, the praise of Savitri (the god of the sun) for the accomplishment of concentration. They are almost literally taken from the Sanhitā of the White Yajur Vēda—Vid. Dr. Weber's White Yajurveda Vol. I. ii 1-5.

³ Tattwāya "for the acquirement of truth," is the reading adopted by S'ankara. Weber's, edition of the W. Y. gives instead of this "Tatwāya," the Vēdaic gerund of the verb "tan," which Mahidhara in his commentary explains by "taritwā." According to this reading the translation would be "Concentrating first the mind and expanding the senses of intellect, may Savitri, &c."

⁴ The sense of these Mantras is very differently explained in this Upanishad and Madhīdhara's commentary. In the first they refer to Bramha while according to the latter they describe sacrificial rites.

the immortal (Prajápati, viz., the gods, his parts) who inhabit divine dwellings, hear (them).¹

6. (At the sacrifice) where the fire is kindled, where (in the vessels, appertaining to it) the wind is noisy, where the Soma-juice remains, (when it has been poured in the sacrificial cup), there mind does attend.

7. Worship ye, the ancient Bramha by Savitri, the creator; in him do thou make (the) entrance (which is characterized by concentration); for thy former work (ceremonial work) does not bind thee.

8. Keeping the upper parts (the chest, neck, and the head) erect² and equal to the (other parts of the) body, subduing within the heart the senses together with the mind, let the wise by the raft of Bramha (Om) cross over all the fearful torrents (of the world).

9. Keeping down the senses (Pránán), subduing his desires, and gently respiring by the nostrils, let the wise diligently attend to the mind, as (the charioteer) to a car, drawn by vicious horses.³

10. At a level place, free from pebbles, fire, and gravel, pleasant to the mind by its sounds, water and bowers, not painful to the eye, and repairing to a cave, protected from the wind, let a person apply (his mind to god.)

11. These appearances precede the concentration by which the manifestation of Bramha is effected; it (Bramha) assumes the form of frost, of smoke, of hot air, of wind, of fire, of fire-flies, of lightning, of crystal, and of the moon.

12. When (in the Yogi's body) composed of earth, water, light, air and ether, the five-fold qualities which mark concentration (v. the next verse), are manifest, then there is no disease, or age, or pain for him, who has obtained the body burning with the fire of concentration.

13. When the body is light and without disease, the mind without desire, when the colour is shining, sweet the voice and pleasant the smell, when the excrements are few, they say, the first degree of concentration is gained.

¹ That text in Weber's edition of the Yajur V. is, with the following exceptions, the same as in the Upanishad: Instead of "Sloká anti" Weber reads "Sloká étu;" instead of "Súra," "Súré:" and instead of "S'rinwanti," "S'rinwantu." To show in an example the difference of the explanation, I translate here this verse according to Mahidhara's commentary. "O you sacrificer and his wife, for your sake I perform (at present) with food (namobhir) the ancient (work called) Bramha (a kind of fire offering). (By Bramha the caste of the Bráhmānas may also be understood.) May the fame of the wise (of the sacrificer), reach the two worlds, as the oblation does. May all the sons of the immortal (Prajápati) who inhabit divine dwellings, hear (the praise of the sacrificer)."

² See the similar passage in Bhagv. G. 5, Adh. 27. 3 and 6 Adh. 11-13.

³ Vid. Káth. 3, 4 to 9.

14. As a piece (of gold or silver) covered with earth, when cleansed, shines like light, so the embodied soul, when beholding the true nature of the soul, (of itself) becomes one, obtains its true end, and every pain ceases.

15. When,¹ absorbed in this concentration, (the Yogi) sees by the true nature of his own self, which manifests like a light the true nature of Brahma, which is not born, eternal and free from all effects of nature² (or, as S'ankara explains "táttwa," from the effects of ignorance), he gets released from all bonds.

16. For he (the Yogi) is the god who is born before all the quarters and intermediate quarters (Hiranyagarbha), he is indeed within the womb, he is born, he will be born; in the shape of all he dwells in every creature.

17. To the god who is in the fire, who is in the water, who entered the universe, who is in the annual herbs, and who is in the regents of the forest, (the trees), to this god be reverence, to him be reverence,

*Third Chapter.*³

1. He, who is only one, possessed of delusion, (Máya) rules by his ruling powers, rules all the world by his ruling powers,—he, who is ever one—in their (the worlds') origin and manifestation. They who know him, become immortal.

2. For it is one Rudra only⁴—(the knowers of Brahma) acknowledge not a second,—who rules these worlds with his ruling powers, who dwell within every man, and who, having created all the worlds (and being their) protector, gets wrathful at the time of the end (destroys them).

3. He is the eye of all, the face of all, the arm of all, nay the foot of all. He joins (man) man with arm, the bird with wings, the one god, when creating the heaven and the earth.⁵

4. May Rudra, the lord of the universe, the alwise (Maharshi)

¹ This verse, according to Dr. Weber, is taken from the Vájas. Taitt. A'ran. x. 1-3.

² Tattwa is a term of the Sánkhya, and means a principle, something from which something else is derived, the nature of a thing. It may also be translated,—“free from the nature of all,” which “all” would, in this case, denote “nature.”

³ This chapter generally shows in what way the absolute god becomes involved in the relation of the universal and individual soul. It must be understood that throughout the whole chapter the majesty of the supreme soul is displayed, and not of the universal ruler (Iśwara) whose attributes are contrary to those of the individual soul.

⁴ Rudra represents here the supreme spirit.

⁵ The supreme soul or Virát is the creator of the world. This verse is taken from the Váj. S. 13-19.

who produced the gods and give them majesty, and who created at first Hiranyagarbha,—strengthen us with auspicious intellect.¹

5. With thy form², O Rudra, which is auspicious, which is not dreadful (or which is exceedingly dreadful), and which manifests what is holy, with that all-blessed form, O dispenser of happiness from the mountain, look upon us.

6. O dispenser of happiness from the mountain,³ make propitious the arrow, which thou holdest in thy hand to throw upon the creatures; O guardian, do not injure man, or the world.

7. Those who know Brahma, who is greater than the universe, the great one, the infinite, who is concealed within all beings according to their bodies, the only pervader of the whole universe, the ruler,—become immortal.

8. I know that perfect, infinite spirit, who is like the sun after darkness. Thus knowing him, a person overcomes death; there is no other road for obtaining (liberation).⁴

9. By him, than whom nothing is greater, than whom nothing more subtle, nothing older, who one alone stands in the heavens like an unshaken tree, by him, the perfect spirit (Purusha), all this is pervaded.

10. Those who know him as different from the cause of that (world),⁵ as destitute of form and pain,⁶ become immortal; again to the others unhappiness is allotted.

11. He is the face, the head, and neck of all; he dwells in the cavity (of the heart) of all beings, pervades all, (and) is all-glorious; therefore he is omnipresent, propitious.

12. He is the great, the lord in truth, the perfect one, the mover of all that is, the ruler of the purest bliss, he is light and everlasting.

13. He is the perfect spirit (Purusha), of the measure of a thumb,⁷ the inner soul, who always abides in the heart of every man, the ruler of knowledge, who is concealed by the heart and mind. Those who know him, become immortal.

¹ Returns 4, 12.

² Vs. 5-6 are taken from the Váj. S. 16. 2-3.

³ Mahídharma, the commentator of the Váj. S., gives the meaning of Giríś-anta in accordance with Śankara.

⁴ Taken from the Váj. Sanh. 31-8. The second distich of this verse returns, 6-15. and the second part of the first distich is literally found in Bhag. G. 8, 9.

⁵ The cause of the world is undistinguishable, unmanifested nature, by which every thing else is manifested, or according to the author of this Upanishad, it is nature as identical with Máya, or delusion.

⁶ The three-fold pain, either from one's body, or any other organized body or from inanimate matter.

⁷ Returns 4-17. vid. Káth. 3. 11 and 13., where v. 11 commences "angush-
tamátra: purushos-ántarátmí."

14. The perfect spirit of thousand heads, of thousand eyes, and thousand feet, pervading everywhere (internally and externally) the world, dwells ten fingers above (the navel in the heart).

15. The perfect spirit is the Ruler of this all, of all that was, that is to be, and grows by food, yea that is immortal.

16. Everywhere having his hands and feet, everywhere his eyes and face, everywhere his ears, he pervades all within the world (body).

17. He who shines¹ forth with the qualities of all the senses, is devoid of all the senses. (They call him) the lord of all, the ruler of all, the infinite support.

18. Embodied in the town of nine gates,² the soul (Hansa,) moves to things without, subduing the whole world, all that is immoveable and moveable.

19. Without hands and feet he speeds, he takes ; without eye he sees, without ear he hears. He knows all that is to be known, yet none is there that knows him. They call him the supreme, great soul (Purusha).

20. He is more subtle than what is subtle, greater than what is great, the soul, dwelling in the cavity (of the heart) of this creature.⁴ He who sees by the grace of the creator, the glorious ruler as devoid of action,⁵ becomes free from grief.

21. I know him, the undecaying, ancient, the soul of all, omnipresent by his pervading nature, whom the knowers of Bramha call unborn, whom the knowers of Bramha call everlasting.

Fourth Chapter.

1. He, who one alone, (and) without distinction, by his union with many powers (śakti) creates infinite distinctions, according to their necessity, and into whom the world at last (at the time of universal destruction) is dissolved, is God. May he grant us auspicious intellect.⁶

¹ Of the external senses as well as the internal sense, the mind. These qualities are for instance, sound, colour, &c.; doubt, determination, &c.

² Vid. Bhag. G. 5, 43, where the commencement is the same, "navadware-purē déhī."

³ Here derives S'ankara the word "Hansa" "hanti abhidyātmakam kāryam" he destroys the effect of the ignorance, while above (vid. p. 48, note §§) he explains it by "hanti, gachchhate adhwānamiti hansa," it is called hansa, because it travels along the road.

⁴ Of all animate beings.

⁵ This is a view of the Sāṅkhya. The whole verse is taken from the Kāthaka U. (2,20), where, however, kratu is read instead of kratum, and ātmana instead of īsam.

⁶ Vid. 3 ch.1.

2. He, (the nature of Brahma) is even fire, he the sun (A¹ditya he the wind, he the moon, he even the brilliant (stars), he Bramha he is the waters, he is Prajapati.¹

3. Thou art women, thou art man, thou art the youth, and even the maid, thou art the old man trembling on his staff, thou art born, thy face is the universe.

4. Thou art the black bee, the green bird with red-coloured eye (the parrot,) the cloud, in whose womb the lightning sleeps, the seasons, the seas; without beginning thou embracest all; for by thee are all the worlds created.

5. The one, unborn (the individual soul) for his enjoyment approaches the one, unborn (nature), which is red, white and black,² of one form, and producing a manifold offspring; of the other, who is unborn³ abandons her (nature) whose enjoyment he has enjoyed.

6. Two birds,⁴ (the supreme and the individual souls) always united of equal name, dwell upon one and the same tree (the body). The one of them (the individual soul), enjoys the sweet fruit of the fig-tree, the other (the supreme soul) looks round as a witness.

7. Dwelling on the same tree (with the supreme soul) the deluded soul (the individual soul), immersed, (in the relations of the world) is grieved by the want of power; but when it sees the other, the (long) worshipped ruler as different (from all worldly relations) and his glory, then its grief ceases.

8. Of what use are the hymns of the Rig to him that does not know him, the immortal letter of the Rig (or the eternal meaning of the Rig,) the highest ether, in whom all gods abide? but those who know him, obtain the highest end.

9. The sacred metres, the sacrifices, offerings, expiations, what has been, what is to be, and what the Védas declare, (all spring forth) from that (immortal letter).⁵—United with delusion (Máya),

¹ S'ankara explains "Bramha" by "Hiranyagarbha," that is to say, the universal soul, as pervading all subtle bodies, and Prajapati by Virát, or the universal soul, as pervading all gross bodies.

² According to S'ankara, this means nature which has the qualities of light, water, and food, that is to say, all qualities. It has, however, yet another meaning, if Aja is taken in the sense of a goat, which it also denotes.

³ Another who by the instruction of his teacher overcomes ignorance and gets thereby separated from nature and its enjoyment, becomes of the same being with the supreme spirit. "Aja," "unborn." There are two substances unborn, according to the doctrine of the Sánkhya, nature and the soul. By the union of both the world is produced; by the separation from nature through knowledge, a soul attains its last object—liberation.

⁴ This and the next verses are literally taken from the Mund. U. iii, 1—2.

⁵ Or, according to S'ankara's explanation: The sacred metres, the sacrifices, offerings, expiations, what has been, and what is to be, all, according to the evidence of the Védas, springs from that immortal letter.

THE UPANISHADS.

the universe; to this the other (the individual) soul is by delusion (Mâyá).

Know delusion (Mâyá) as nature (prakriti), him¹ who is with her, as the Great Ruler (Mahésvara); this whole truth is pervaded by (powers which are) his parts.²

Whoever comprehends him who, one alone, superintends producer and the other producers³ in whom this all ether (is dissolved at the time of destruction) and goes out, is produced in various ways at the time of creation),—whoever understands him, the ruler who grants the wish (of liberation), the worthy god, obtains everlasting (absolute) peace.

12. May Rudra,⁴ the lord of the universe, the alwise, who created the gods and gave them majesty, (and) who beheld the birth of Hiranyagarbha, strengthen us with auspicious intellect.

13. To the God who is the lord of the gods, in whom the worlds have their support, and who rules the bipeds and quadrupeds, let us bring an oblation.

14. Whoever knows him who is more subtle than what is subtle within that which is impervious (i. e., pervading the whole material creation), the creator of the universe, the many-shaped, the one penetrator of the universe, the all-blessed, gets everlasting peace.

15. Whoever knows him, who at the due time is the preserver of this world, who, concealed in all beings, is the lord of the universe, and with whom the Bramharshis and the deities are united by concentration, cuts the bonds of death.

16. Whoever knows the blessed God, who, exceedingly subtle, like cream in clarified butter, is concealed in all beings, the one penetrator of the universe, gets liberated from all bonds.

17. That God, whose work is the universe, that supreme soul, who is always dwelling in the hearts of (all) beings, is revealed by the heart, discrimination (mañishá), and meditation (manasá). Those who know him, become immortal.⁵

18. When there is no darkness (when all ignorance has disappeared), then there is neither day nor night, neither existence nor non-existence, (all differences have ceased); (then there is) the all-blessed even alone. He is everlasting, he is to be adored by

¹ Attempt, to reconcile the doctrine of the Védánta with the Sánkhyá.

² Or, by the elements (the five great elements) which are his parts.

³ Again in accordance with the view of the Sánkhyá; the first producer is nature;—the derived producers are intellect, self-consciousness, and the five subtle elements. All other things, with the exception of the soul, are only productions.

⁴ Rudra, here identified with the Supreme Spirit. This verse is the same with 3, 4.

⁵ The latter half of this verse is taken from Káth. 6. 9.

Savitri (the deity of the sun), from him alone has arisen the ancient knowledge (of Bramha).

19. None is able to comprehend him in the space above, in the space below, or in the space between. For him whose name is the glory of the universe (or infinite glory), there is no likeness.

20. Not in the sight abides his form, none beholds him by the eye. Those who know him dwelling in the heart (in the ether of the heart) by the heart (pure intellect) and mind, become immortal (*vide* v. 17).

21. "He is unborn;" thus thinking, some one perturbed (by misery of the world) may be found (to pray): "Oh Rudra, let thy auspicious (dakshina)¹ face preserve me for ever.

22. Injure not our children, nor our grandchildren, nor our lives, nor our horses, nor slay in anger our valiant men; for with offerings we always invoke thee.²

Fifth Chapter.

1. He, the immortal, infinite, supreme Brahma,³ in whom both knowledge and ignorance abide unmanifested,—ignorance verily is mortal, knowledge verily immortal,—and who again rules knowledge as well as ignorance, is different (from them.)⁴

2. He, who alone,⁵ superintends every source of production, (*vide* 4, 11,) every form, and all the sources of production, who endowed his son, the Rishi Kapila⁶ at the commencement of the creation with every kind of knowledge,⁶ and who looked at him, when he was born.⁷

3. That God, having in various ways changed every kind (of

¹ "Dakshina," according to S'ankara, means either "auspicious," or "southern" (right), that is, which is turned to the south.

² This verse, according to Weber, occurs in the Váj. Sanh. xvi, 16., in the Taítt. S. v., 10, 11, and in the Ríg. V. S. i, 114-18.

³ The compound "Bramhaparé" means, either he who is greater than Brahma or Hirányagarbha, or "the Supreme Brahma" (Parasmin va Bramhani.)

⁴ Again a view of the Sánkhyā.

⁵ S'ankara explains this passage very artificially. Kapila is, according to him, not the founder of the Sánkhyā, but another name of Hiranyagarbha and he tries to prove this, first, from the name of "Kapila," which means brown, so that Kapila would be here an adjective, instead of "Kapila Varnam, the brown or golden-coloured," which thereby would refer to Hiranyagarbha; and, secondly, from a passage of a Purāna; the latter, however, proves the contrary; for there is Kapila mentioned as the founder of the Sánkhyā, and to praise him, he is identified with Hiranyagarbha.

⁶ With the four kinds of knowledge of the Sánkhyā, viz., virtue, knowledge, renunciation of worldly desires, and superhuman power.

⁷ As a father does at his son after his birth.

existing principles) in that field (of *Máyá*),¹ destroys it (at last) again; having created the divine sages² in the same manner (as at a former period of creation), the Ruler, the great soul, rules supreme over all.

4. As the sun, manifesting all parts of space, above, between, and below, shines resplendant, so over-rules the all-glorious, adorable God, one alone, all that exists in likeness with its cause.³

5. He, who, the cause of the universe, brings to maturity the nature (of all), who changes all beings which can be brought to maturity, who, one alone, over-rules this whole universe, and who distributes all the qualities (to the things to which they belong).

6. He is concealed in the Upanishads, that are concealed in the Védas. Him Bramha knows as the source of the Védas (or as the source of *Hiranyagarbha*.) The former gods and sages who knew him, became indeed of his own nature, (became) immortal.

7. (The individual soul) who, endowed with qualities, is the performer of work for the sake of its fruit, is even also the enjoyer of these actions. Possessed of various forms, endowed with the three qualities, the chooser between the three roads (*vide* 1, 4.), the lord of life, he proceeds from birth to birth by his actions.

8. He, who, of the measure of a thumb, resembling the sun in splendour, endowed with determination and self-consciousness, and with the quality of intellect and the quality of his body, is perceived even as another (different from the universal soul, although it is one with it) only like the iron thong at the end (of a whip).

9. The embodied soul is to be thought like the hundredth part of the point of a hair, divided into hundred parts; he is considered to be infinite.

10. He is not woman, he is not man, nor hermaphrodite; he is kept by any body which he may assume.

11. As by the use of food and drink the body grows, so the individual soul, by volition, touch, sight, and delusion, assumes successively forms in accordance with its action in the various places (of production).

12. The individual soul chooses (assumes) by its qualities, (by the impressions remaining from its former actions) manifold,

¹ The world.

² The divine sages, according to S'ankara. Marichi, and the other divine Rishis.

³ *Yoniswabhábán* (all that exists in likeness with its cause, viz., the five elements, which are the same with its cause—nature) may be also rendered “Yoni: swabhábán” he, (Bramha) the cause (of the whole world) rules all (the elements), which partake of his nature.

gross, or subtle forms. By the qualities of its actions, and by the qualities of its body it appears, although it is without any difference, the cause of union with those forms.

13. Whoever knows the God who is without commencement, without end, who within this impervious (world) is the creator of the universe, who is of an infinite form, the one penetrator of the universe, becomes liberated from all bonds.¹

14. Those who know the God, who is to be comprehended by thought (purified intellect), who is incorporeal (immaterial), who is the cause of existence and non-existence, who is all-blessed, and the cause of the origin of the (sixteen) parts, relinquish their bodies.

Sixth Chapter.

1. From delusion some sages say, that the own nature of things (is the cause of the universe), others, that time it is (vid., 2); but it is the glory of God in the world, by which (glory) this wheel of Brahma revolves.

2. For over-ruled by him, by whom this all is eternally permeated, who is alwise, the lord of time, possessed of (all) qualities, omniscient, turns round the creation, which is to be thought as earth, water, fire, air, and ether.

3. Having created this work (the world), and reflecting on it to gain, he causes principle (the soul) to be joined with principle (the principle of nature), viz., with one, or two, or three, or eight principles,² also with time and with the subtle qualities of intellect (ātma.)

4. Whoever, after he has performed works endowed with their qualities, places them and all his fondness (upon God),—for, if they (the work) not exist, the effects also cease,—obtains by the cessation of work that which is different from the principles of nature.³

5. He is the commencement (of all), the origin of the causes, by which (the body) is united (with the soul); beyond the three-old-divided time, he appears also without time. Whosoever worships in his mind the adorable God, whose nature is the universe, who is the true origin and abides in his own heart, obtains what is different from the principles of nature.)

¹ Vide 4, 14.

² The eight principles are the eight producers of the Sāṅkhya, viz., nature, the root of all, intellect, self-consciousness, and the five subtle elements of matter. S'ankara quotes a passage, probably of a Pūrāṇa, in which "mind" is substituted for nature as root of all.—The one principle, to which the soul is joined, is nature, the two are perhaps nature and intellect, and the three, nature, intellect and self-consciousness.

³ That is to say, he becomes like Brahma.

6. Whoever knows him, who is greater than the¹ forms of the tree (of the world) and of time, and different (from either), dependent upon whom this universe turns round,² who is the establisher of virtue, and the destroyer of sin, the lord of all glory who abides in one's self, and is immortal, (obtains that which is different from the material principles of creation.)

7. We know him, the supreme great Ruler of all rulers, the supreme deity of all deities the lord of lords, greater than what greatest, the resplendent, the praiseworthy Ruler of the worlds.

8. There is no effect for him, or a cause,³ there is none perceived that is like him or superior to him. The supreme power of him is declared to be various; (viz.) it is dependent upon himself, and acting according to (his) knowledge and power.

9. There is in the world no lord of him, nor a ruler, nor also a cause;⁴ he is the cause, the sovereign of the sovereign of cause; for him there is no producer, no sovereign.

10. May the one God, who, like the spider, through his own nature, encases himself with many threads, which are produced by the first (cause, Pradhāna, nature,) grants us identity with Brahma,—

11. The one God, who is concealed in all beings, who pervades all, who is the inner soul of all beings, the ruler of all actions, who dwells in all beings, the witness, who is mere thinking,⁵ and without qualities,⁶—

12. The only self-dependent among the many (souls) which are not active,⁷ who makes manifold the one seed.⁸ The wise who perceive him as placed within their own selves, obtain eternal bliss, not others.

13. He is the eternal one among those that are eternal,⁹ the conscious one among those that are conscious,—the one among the many who dispenses desirable objects. Whoever knows this cause,

¹ Vid. Kath, 6, 1.

² From creation to preservation and destruction, from destruction to creation.

³ "Effect" means, according to Sankara, "body," and "cause" an "organ."

⁴ Sankara explains "Lihga" by a sign, on whose cogency his existence could be inferred.

⁵ That is to say, thinking without any special thought.

⁶ The triad of qualities, goodness, activity, and darkness.

⁷ Nature only, according to the Sāṅkhya, is active, and not the soul, which is merely witnessing.

⁸ Either the first nature, or, as Sankara explains, the subtle elements of matter.

⁹ That is among the souls. This view of the Sāṅkhya, adopted by the author, entirely deviates from the Védānta. Sankara tries to guard against this interpretation by stating, that the souls are said to be eternal by partaking of the eternity of the supreme spirit.

he god who is to be comprehended by the Sāṅkhya and Yoga, is liberated from all bonds.

14. There (with regard to Brahma) does not manifest the sun, nor the moon and stars, there do not manifest those lightnings,—how then should manifest this (earthly) fire? When he is manifest by himself, all gets manifest after him. By his manifestation this whole (world) becomes manifest.¹

15. He is the one Hansa² in the midst of this world, he is even fire, entered into water.³ Knowing him, one overcomes death; here is no other road for obtaining (the last end of man.)

16. He creates the universe, and knows the universe, he is the soul (of all) and the origin (of all), the sovereign of time, endowed with (all) qualities (of perfection); he is omniscient, the lord of the first cause (Pradhāna, the first form of creative nature) and of the conscious embodied being, the Ruler of the (three) qualities, and the cause of the liberation, existence and bondage with reference to the world.

17. He is like himself,⁴ immortal, and abiding in the form of Ruler, alwise, omnipresent, the preserver of this world; he rules eternally this world; there is no other cause of the dominion (of the world.)

18. Let me, desirous of liberation, approach the protection of the God, the manifest of the knowledge of himself, who at first, (at the commencement of the creation) created Brahmá, and who gave him the Vedas;—

19. Who is without parts, without action, who is tranquil, blameless, without spot, the last bridge to immortality, (brilliant) like fire when it consumes the wood.

20. Until man is able to compress the ether like leather, there will be no end of misery, except through the knowledge of God.

21. The sage S'wétáswatara, by the power of his austerity and the grace of God, has verily declared to the most excellent of the four orders, the supreme holy Brahma, who is adored as all in all by all the Rishis.

22. The deepest mystery of the Védānta is not to be declared to a son, nor again to a pupil, whose (mind or senses) are not subdued.

23. To the high-minded who has an absolute reliance in God, and as in God, also in the teacher, reveal themselves the meanings, declared (in this Upanishad), reveal themselves those meanings.

¹ This verse occurs also in the Kāth. U. 5, 84 and in Mund 2, 10.

² "Hansa," destroyer of ignorance, according to Sakara.

³ That is he has entered the heart, like fire, consuming all ignorance.

⁴ "Tannāya" may be also rendered "like the world."

BRIHAD ARANYAKA UPANISHAD.

This Upanishad is called *Brihad*, 'great,' on account of its length. Dr. Roer's translation, with extracts from Sankaracharya's Commentary, occupies 318 pp., making a volume of itself. It forms the seventeenth book of the Satapatha-Bráhmāna of the White Yajur-Veda, and is divided into six adhyāyas or chapters. Other names given to it are Vajásaneyā Brahma Upanishad, and Kánva Upanishad.

Sankara, in his "brief" commentary on this Upanishad, says that it is "composed for the sake of those who wish to liberate themselves from the world, in order that they may acquire the knowledge that Brahma, and the soul are the same, a knowledge by which the liberation from the cause of the world (ignorance) is accomplished."

The Upanishad abounds with wearisome repetitions like the following :—

8. "He who dwelling in the heavens, is within the heavens, whom the heavens do not know, whose body are the heavens, who from within rules the heavens, is thy soul, the Inner Ruler, immortal."

9. He who dwelling in the sun, is within the sun, whom the sun does not know, whose body is the sun, who from within rules the sun, is thy soul, the Inner Ruler, immortal.

10. He who dwelling in the quarters, is within the quarters, whom the quarters do not know, whose body are the quarters, who from within rules the quarters, is thy soul, the Inner Ruler, immortal.

11. He who dwelling in the moon and stars, is within the moon and stars, whom the moon and stars do not know, whose body are the moon and stars, who from within rules the moon and stars, is thy soul, the Inner Ruler, immortal.

12. He who dwelling in the ether, is within the ether, whom the ether does not know, whose body is the ether, who from within rules the ether, is thy soul, the Inner Ruler, immortal.

13. He who dwelling in the darkness, is within the darkness, whom the darkness does not know, whose body is the darkness, who from within rules the darkness, is thy soul, the Inner Ruler, immortal.

He who dwelling in the light, is within the light, whom the light does not know, whose body is the light, who from within rules the light, is thy soul, the Inner Ruler, immortal. III. 7.

Only selections will be given, including some of the most important passages.

The Upanishad commences as follows :—

BOOK I.

First Bráhmāna.

1. OM ! The dawn in truth is the head of the sacrificial horse. The sun is the eye ; the wind the breath ; the fire, under the name Vaisvánara, the open mouth ; the year the body of the sacrificial

horse. The heaven is the back; the atmosphere the belly; the earth the footstool (hoof); the quarters the sides; the intermediate quarters the bones of the sides; the seasons the members; the months, and the half months, are the joints; day and night the feet; the constellations the bones; the sky the muscles; the half digested food the sand; the rivers arteries and veins; the liver and spleen the mountains; the herbs and trees the various kinds of hair. The sun, as long as he rises, is the fore-part of the body; the sun as long as he descends, is the hind part of the body. The lightning is like yawning; the shaking of the members is like the rolling of the thunder; the passing of urine is like the rain of the clouds; its voice is like speech.

2. The day is the Mahima, placed before the horse; its birth-place is the eastern sea; the night the other Mahima, which is placed behind the horse; its birthplace is the western sea; these Mahimas are placed around the horse. The horse, under the name of Haya, carried the gods, under the name of Váji the Gandharvas, under the name of Arva, Asurs, under the name of Aswa, men. The sea is its companion, the sea its birth place.

CONCLUSION OF THE THIRD BRAHMANA.

28. Therefore afterwards the rite of Abhyároha* of the Pavamána *Stótras* is defined. The praiser verily praises the Sáma. Where he praises it, there let him mutter these *Mantras* :

From the unreal lead me to the real, from darkness lead me to light, from death lead me to immortality.

In the words of the *Mantras* : From the unreal lead me to the real, death is the unreal, the real immortality; from death lead me to immortality, which implies render me immortal.

Further in the words : From darkness lead me to light, death is darkness, light immortality; from death lead me to immortality, which implies render me immortal. In the last *Mantra* : From death lead me to immortality, there is nothing concealed.

Therefore in those *Sútras* he may choose a blessing. Whatever desire he may desire, the same *he may choose*; viz. the Udgáta¹ who thus knows, Whatever desire he may desire either for himself or the sacrificer, the same to accomplishes by the recital. This verily overcomes the worlds. There is verily no doubt to be worthy of the worlds for him who thus knows this Sáma ?

* This is a ceremony (the ascension) by which the performer reaches the gods or becomes a god. It consists in the recitation of three Yajus, and is here enjoined to take place when the Prastotri priest begins to sing his hymn. Max Muller.

¹ The priest who knows the Sáma Veda.

² Who knows the life is identical with the soul.

ACCOUNT OF CREATION !

Chapter I. *Fourth Brahmana.*

1. This was before soul bearing the shape of a man.* Looking round he beheld nothing but himself. He said first : ' This am I.' Hence the name of I is produced. Therefore even now a man, when called, says first : ' It is I,' and tells afterwards any other name that belongs to him. And because he as the first of all of them consumed by fire all the sins, therefore he is called Purusha. He verily consumes him who before this strives to obtain the state of Prajâpati, he namely who thus knows.†

2. He was afraid ; therefore man, when alone, is afraid. He then looked round : Since nothing but myself exists, of whom should I be afraid ? Hence his fear departed ; for whom should he fear, since fear arises from another.

3. He did thus not feel delight. Therefore nobody when alone feels delight. He was desirous of a second. He was in the same state as husband (pati) and wife (patni) are when in mutual embrace. He divided this two fold. Hence were husband and wife produced. Therefore was this only a half of himself, as a split pea is of the whole. Thus verily has Yâjñavalkya declared it. This void as thus completed by woman. He approached her. Hence men are born.

4. She verily reflected : how can he approach me, whom he has produced from himself ? Alas, I will conceal myself. Thus she became a cow, the other a bull. He approached her. Hence kine were born. The one became a mare and the other a stallion, the one a female ass, the other a male ass. He approached her. Hence the one-hoofed kind was born. The one became a female goat, the other a male goat, the one became a ewe, the other a ram. He approached her. Hence goats and sheep were born. In this manner he created every living thing whatsoever down to the ants.

5. He knew ; I am verily this creation ; for I created this all. Hence the name of creation is derived. Verily he who thus knows becomes in this creation like him.

6. Then he churned.‡ From his mouth, as the place of production, and from his hands he created the fire. Both therefore are inside without hair ; for the place of production is inside without hair.§

* " In the beginning that was self alone, in the shape of a person (purusha)." Müller.

† The soul is here defined as Prajâpati, the first born from the egg. Endowed with the recollection of his Vedic knowledge in a former birth, he said first : " This am I," viz. ; Prajâpati, the universal soul. " Hence," therefore, because from the recollection of his knowledge in a former world he called himself, I, therefore his name is I. " He is called Purusha, because he, Purvam Aushad (first borned.)

‡ Produced fire by rubbing, Max Müller.

§ The female organ.

That they speak there this word : Sacrifice to this, sacrifice to this, hence sacrifice to the one or the other god, is not proper. This is really this creation ; for he verily is all the gods.*

Then whatsoever is moist, the same he created from his semen, this is the Soma. So much is this whole universe, either food, or the eater of food. Soma is the food, and Agni the eater of the food. This is the surpassing creation of Bramhá. Because he from the better parts created the gods, *and also*, because he, a mortal, created the immortals, therefore is it a surpassing creation. He who thus knows, becomes in this surpassing creation like *Prajapati*.....

11. Bramha verily was this before one alone.† Being one, he did not extend. He with concentrated power created the Kshatra of elevated nature, *viz.*, all those Kshatras, who are protectors among the gods, Indra, Varuna, Soma, Rudra, Parjanya, Yama, Death and Isana. Therefore none is greater than the Kshatra ; thereupon the Bramhana, under Kshatriya, worships at the Rájasuya ceremony. The Kshatra alone gives *him* his glory. Bramha is thus the birth-place of the Kshatra. Therefore, although the king obtains the highest dignity, he at last takes refuge in the Bramha as in his birthplace. Whoever despises him, destroys his birth-place. He is a very great sinner, like a man who injures a superior.

12. He did not extend. He created the Vit. He is all those gods who, according to their classes, are called Vasus, Rudras, Adityas, Visvédévas, and Maruts.

13. He did not extend. He created the caste of the Sudras as the nourisher. This *earth* is the nourisher ; for it nourishes all this whatsoever.

14. He did not extend ; he created with concentrated power justice‡ of eminent nature. This justice is the preserver (Kshatra) of the Kshatra. There is nought higher than justice. Even the weak is confident to defeat the more powerful by justice, as a householder by the king. Verily justice is true. Therefore they say of a person who speaks the truth, he speaks justice, or of a person who speaks justice, he speaks the truth, in this manner verily it is both.

15. This is the creation of the Bramha, the Kshatra, the Vit and the Súdra. He was in the form of Agni (fire) among the gods as Bramha, he was the Bramhana among men in the form of Kshatriya, Kshatriya ; in the form of Vaisya, Vaisya ; in the form of Súdra, Súdra ; therefore among the gods the place (loka) is desired through Agni only, among men through the Brahmana, because in their forms Bramha become *manifest*.

17. Self (the soul) alone was this before ; he was even one. He desired ; Let me have a wife ; again,—let me be born ; again,

* Each god is but his manifestation. Max Müller.

† Verily in the beginning this was Brahman, one only. Max Müller.

‡ Law (Dharma) Max Müller.

let me have wealth ; again,—let me perform work. So far extend verily desire. For without desire one does not get more than this. Therefore also now a person, when alone, desires. Let me have a wife,—again, let me be born,—again, let me have wealth,—again let me perform work. As long as he does not obtain one of them, so long he thinks himself incomplete. His completeness is this, that the mind is his self (soul) and speech his wife. Life is their offspring, the eye the wealth of men ; for by the eyes one obtains it,—the ear *the wealth* of the gods ; for by the ear one hears it ; self is even his work,—for by self one performs work.

The sacrifice is five-fold, the animal, five-fold, the man five-fold this all whatsoever. Whosoever thus knows, the same obtains this all.

THE MEANING OF PUTRA.

Chapter I. *Fifth Brahmana.*

17. Hence again the making over. When *the father* thinks he is to die, then he says to his son : “Thou art Brahma, thou art the sacrifice, thou art the world.” The son repeats : “I am Brahma, I am the sacrifice, I am the world.” Of all that has been read, is Brahma the identity. Of all the sacrifices that *are to be performed*, is sacrifice the identity. Of all the worlds that are to be conquered, is world the identity. Thus far extends verily a[†] this. All this multitude preserve me from this *world*. Therefore they call a son who is instructed Lokya ;* therefore they instruct him. When he, having such a knowledge, departs from this world then he enters together with those lives the son. If by him any thing through negligence remains undone, the son liberates him from all this. Hence the name of a son (Putra).† He continues by : son alone in this world. Then those divine immortal lives enter him.

ORIGIN OF THE VEDAS, ETC.

Chapter II. *Brahman 4.*

10. As from fire, made of damp wood, proceed smoke, sparks &c., of various kinds, thus, behold, is the breathing of this great Being, the Rig Veda, the Yajur Veda, the Sāma Veda, the Atharvangirasa, the narratives (Itihasa) the doctrines on creation (Purāna), the science (Vidyā), the Upanishads, the memorial verses (Slokās) the aphorisms (Sūtras), the explanation of tenets (Anuvyākhyānāni) the explanation of Mantras (Vyākhyānāni), all these are his breathing.

* Procurer of the worlds. S.

† The son liberates the father from anything left undone by completing it. Manu (ix. 138) explains *putra* as one who delivers from the hell into which childless men fall, called *put*.

QUESTIONS OF GARGI.

Chapter III. *Brahmana 6.*

1. Then asked him Gárgi, the daughter of Vachaknu,—
 ‘Yájnavaalkya,” said she, “all this (earth) is woven and re woven
 in the waters; upon what then are the waters woven and re-
 woven?” (He replied),—“On the wind,¹ O Gárgi.” “On what
 then is woven and re woven the wind?” “On the worlds of the
 atmosphere, Gárgi.” “On what then are woven and re woven the
 worlds of the atmosphere?” “On the worlds of the Gandharvas,
 O Gárgi.” “On what then are woven and re woven the worlds of
 the Gandharvas?” “On the worlds of A’ditya, O Gárgi.” “On
 what then are woven and re woven the worlds of A’ditya?” “On
 the worlds of the moon, O Gárgi.” “On what then are woven and
 re woven the worlds of the moon?” “On the worlds of the stars,
 O Gárgi.” “On what then are the worlds of the stars woven and
 re woven?” “On the worlds of the gods, O Gárgi.” “On what
 then are woven and re woven the worlds of the gods?” “On the
 worlds of Indra, O Gárgi.” “On what then are woven and re woven
 the worlds of Indra?” “On the worlds of Prajápati, O Gárgi.”
 ‘On what then are woven and re woven the worlds of Prajápati?”
 ‘On the worlds of Brahma, O Gárgi,” “On what then are woven
 and re woven the worlds of Brahma.” “Gárgi,” said he, “do not
 ask an improper question,¹ in order, that thy head may not drop
 down. Thou askest the deity which is not to be questioned. Do
 not question, O Gárgi. Thence Gárgi, the daughter of Vachaknu,
 became silent.”

NUMBER OF THE GODS.

Chapter II. *Brahman 9.²*

1. Then asked him Vidagdha; the son of S’akala,—How many
 gods are there, O Yájnavaalkya? He (answered),—

This can be learnt from the Nivít;³ as many (gods) as are
 mentioned in the Nivít of the Vais’vadéva (Sástra), (so many are
 here), (viz.,) “three and three hundred, and three and three
 thousand (3,306).”⁴ He said,—“Om! How many gods are there,

¹ Do not ask an improper question, because it cannot be decided by argu-
 ment, but only by the Sástra.—Ś.

² The present Brahmana undertakes to show, how the nature of Brahma
 is a witness, and as present, can be comprehended by the maximum and
 minimum numbers of the gods.—S’.

³ The title of a set of Mantras, defining the number of deities.—Ś.

⁴ This is no doubt the amount of the number of the text, according to
 the explanation of Śankara; the number given in the Tíká 3,336, is probably
 owing to the mis-apprehension of a copyist who added ‘trínśat’ (30).

O Yájnavalkya?" "Thirty-three."—He said,—“Om! How many gods are there?” He said,—“Six.” He said,—“Om! How many gods are there, O Yájnavalkya?” “Three.” He said,—“Om! How many gods are there, O Yájnavalkya?” “Two.” He said,—“Om! How many gods are there, O Yájnavalkya?” “Adhyardha.”¹ He said,—“Om! How many gods are there, O Yájnavalkya?” “One.” He said,—“Om! Which are these three and three hundred, and three and three thousand.”

2. He said,—“This is even for their glory; three are (in reality) thirty-three gods.” “Which are those thirty-three?” “Eight Vasus, eleven Rudras, twelve A’dityas. These are thirty-one; besides Indra and Prajapati. These are thirty-three.”

3. “Which are the Vasus?” “The fire, the earth, the wind, the atmosphere, the sun, the heavens, the moon, and the stars. These are the Vasus, for upon them this all is founded; this means Vasu, therefore they are called Vasus.”

4. “Which are the Rudras?” “The ten organs (Pránah) in man, and the soul as the eleventh. When they leave this body after death, they weep. Therefore, because they weep (Rodayanti), they are called Rudras.”

5. “Which are the A’dityas?” “The twelve months of the year are the A’dityas; for taking all this² they pass. Because taking all this they pass (ádadáná yanti), therefore they are called A’dityas.”

6. “Who is Indra, who is Prajapati?” “The cloud is Indra, the sacrifice is Prajapati.” “Which is the cloud?” “The lighting.” “Which is the sacrifice?” “The animals.”

7. “Which are the six?” “The fire (Agni), the earth, the wind, the atmosphere, the sun and the heavens;³ for they are six; for this all is six.”

8. “Which are the three gods?” “The three worlds,⁴ for within them all those gods are (comprehended).” “Which are the two gods?” “Food and life.” “Which is the Adhyardha?” He who purifies.”⁵

9. “Here it is objected,—He who purifies, is one even; how then is he Adhyardha.”⁶ “Because all obtain increase in him!

¹ Adhyardha, which is more than half, half of two would be one; to distinguish it from the next, this term appears to have been chosen; see the explanation, given in 9.

² All this, the age of man and the fruit, derived from work.—Ś.

³ In this number the moon and the stars are omitted.

⁴ Earth and fire together are here considered as one god, the atmosphere and the wind as the second, and the heavens and A’ditya (the sun) as the third god.—A. G.

⁵ The wind.

⁶ The objection seems to be made from the literal meaning of Adhyardha which is “half.”

⁷ Adhyárdhnotadhi ridhim prápnoti.

therefore is he Adhyardha." "Which is the one god?" "Life; this is called Brahma, this what is beyond."¹

Chapter IV. *Brahmana* 4.

(The following extracts are supposed to be addressed to Janaka, King of the Videhas, by Yājñavalkya.)

(REBIRTHS.)

3. As a leech when arrived at the top of a blade of grass, in order to gain another place of support, contracts itself; so the soul, in order to gain another place of support, contracts itself, after having thrown off this body and obtained (that state of) knowledge.²

4. As a goldsmith, taking a piece of gold, forms another shape, which is more new and agreeable, so throwing off this body, and obtaining (that state of) knowledge, the soul forms a shape which is more new and agreeable, either suited to the world of the forefathers, or of the Gandharvas, or of the gods, or of Prajāpati, or of Brahma, or of other beings.

THE CONDITION OF HIM WHO HAS OBTAINED LIBERATION WHILE YET ALIVE.

22. This great unborn soul is the same which abides as the intelligent (soul) in all living creatures, the same which abides as ether³ in the heart; in him it sleeps; it is the subduer of all, the ruler of all, the sovereign lord of all; it does not become greater by good works, nor less by evil work. It is the Ruler of all, the sovereign lord of all beings⁴, the Preserver⁵ of all beings, the bridge,⁷ the Upholder of the worlds⁸ so that they fall not to ruin. In accordance with the word of the Védas⁹ the Bráhmans¹⁰ desire to

¹ Vid. 2, 3, 1.

² Which is founded upon impressions as in a dream.

³ Ether, the abode of intellect and knowledge, or it may be, according to S., the ether, abiding in the internal organ at the time of profound sleep, that is to say, the supreme soul without attributes, whose nature is knowledge, his own nature. In this his own nature, or in the supreme soul which is called ether, he sleeps.

⁴ Of Brahma, Indra, etc.—S.

⁵ From Brahmá down to inanimate matter.—S.

⁶ Of the rules of the castes and orders, etc.—S.

⁷ Vid. Chh. U. 8, 4.

⁸ From the earth up to the Brahma world.—S.

⁹ That is to say, Mantras and Bráhmanas.—S.

¹⁰ The Bráhmanas indicates here the three first castes; for there is no difference between them with regard to knowledge.—S.

comprehend him by sacrifice,¹ gift, ascetic work² and subduing of desires.³ One who knows him thus, becomes a Muni.⁴ Desiring him as (their) place, the wandering mendicants wander⁵ about. This is indeed the cause of the state of wandering mendicant), that the ancient sages did not desire offspring⁶ (thinking by themselves),—What shall we do by means of offspring. Those to whom, (like) us,⁷ the soul⁸ is the (supreme) place, lead the life of a religious mendicant, after they have abandoned the desire for a son, the desire for wealth and the desire for (heavenly) places; for the desire for a son is the same as the desire for wealth; the desire for wealth is the same as the desire for (heavenly) places; for both are ever desires. The soul⁹, which is not this, nor that, nor ought else, is intangible; for it cannot be laid hold of, it is not to be dissipated for it cannot be dissipated; it is without contact, for it does not come into contact; it is not limited; it is not subject to pain nor to destruction; those¹⁰ two do verily not subdue him; therefore (he does not say,)—I have done evil, or I have done good. He subdues them both; neither good nor evil deeds agitate him. 22.

¹ Sacrifice, or ceremonial work in general, although not a direct means of producing the knowledge of Brahman, is necessary to purify the mind; when the mind is so purified, knowledge is possible, no obstacle opposing it.—Ś.

² Ascetic work, as the Chândrayana, says Ś., which is a kind of fasting for the expiation of sin.

³ Literally, abstaining from food. The three first obligations (sacrifice, gift and ascetic work) include all the permanent works, enjoined by the Vêdas, and the last (fasting) on abstaining from desires. By those means, a desire to comprehend the soul is produced.—Ś.

⁴ Muni, mananat muni, a Yogi, who, while yet alive, has obtained liberation.—Ś.

⁵ That is to say, they have abandoned all works.—Ś.

⁶ Offspring indicates work and the knowledge of the inferior Brahman as the cause of obtaining the three external worlds.—Ś.

⁷ Like us who have the true knowledge of the soul.—Ś.

⁸ In its own nature.

⁹ If it be admitted, that the soul is the place, why is there a means required for obtaining it, and for what reason is the state of wandering mendicant necessary since it is said, work should not be entered upon? The answer is, the soul, for whose desire one should enter the state of wandering mendicant, has no connection with works. Why? It evidently follows from such negations as, it cannot be seized. Because the soul thus comprehended, viz., independent of work, cause and effect, free from every worldly attribute, beyond every desire, not possessed of grossness and the like attributes, unborn, undecaying, immortal, beyond fear, like a lump of rock-salt, of one uniform nature which is knowledge, a self-shining light, on alone, without duality, without beginning, without end, not within, not without, because this is established by the Śruti and by discussion, especially by the conversation between Janaka and Yājñavalkya, therefore, it is also established, that no work is entered into, if the soul be thus comprehended.—Ś.

¹⁰ Sin and virtue.

The same¹ is said in the following Rik,—“The eternal greatness of the Bráhma is neither increased by work,² nor diminished.³ Let him even know the nature of that (greatness); knowing that (greatness), he is not stained by evil work.⁴ Therefore one who thus knows, who has subdued his senses,⁵ who is calm,⁶ free from all desires, enduring,⁷ and composed in mind,⁸ beholds the soul in the soul alone, beholds the whole soul; sin does not subdue him; he subdues sin; sin does not consume him; he consumes sin.⁹ He is free from sin, free from doubt, he is pure, he is the (true) Bráhma; this is the (true) world of Brahma, O king, of kings,” thus spoke Yájñavalkya. “I will give thee, O Venerable, the kingdom of the Vidéhas and my own self, to become thy slave.” 23.

This soul¹⁰ is great, unborn, the consumer of food,¹¹ the giver of wealth. Whoever thus knows, obtains wealth. 24.

This¹² great, unborn, undecaying, undying, immortal, fearless soul is Brahma; Brahma is verily fearless; he who thus knows becomes verily the fearless Brahma. 25.

(THE SUN NEARER THE EARTH THAN THE MOON.)

Chapter V. *Brahmana* 10¹³

When the Purusha¹⁴ proceeds from this world (to another), he comes to the air. The air opens there as wide for him as the aperture of a chariot-wheel. By this (aperture) he ascends, (and) comes to the sun. The same opens there for him as wide as the aperture of a Lambara.¹⁵ By this he ascends, and comes to the

¹ The same, which has been said in the Bráhma, is also declared in a Mantra.—Ś.

² By good work.

³ By evil work.

⁴ Or exalted by good work.

⁵ The external senses.—Ś.

⁶ Who has overcome the desires of the internal organ.—Ś.

⁷ Capable of bearing such opposite agents, as hunger and thirst, heat and cold, etc.—Ś.

⁸ Having fixed his attention upon one point only.—Ś.

⁹ He consumes sin by the fire of the knowledge of the soul.—Ś.

¹⁰ That is to say, the soul whose nature has been explained in the conversation between Janaka and Yájñavalkya.—Ś.

¹¹ Abiding in all beings, consuming every food.

¹² The meaning of the whole Aranyaka is expressed in the present section.—Ś.

¹³ In this Bráhma, the fruits, consequent upon the above mentioned kinds of meditation, are stated.—Ś.

¹⁴ The Purusha who has the knowledge before described.—Ś.

¹⁵ A kind of musical instrument, probably a large drum.

moon. The same opens there for him as wide as the aperture of a small drum. By this he ascends, and come to the world,¹ where there is no grief, where there is no snow ;² there he dwells endless years.³

THE GAYATRI.

Chapter V. *Brahmana* 14.

1. Bhúmi (earth), Antaríksha (the atmosphere), Dyau (the heavens) are eight syllables ; the first foot of the Gáyatrí consists of eight syllables ; this (foot) of the Gáyatrí is that (nature of the earth, of the atmosphere, and of the heavens). Whoever thus knows the (first) foot of the Gáyatrí, conquers all that is in the three worlds.

2. The Ríchah, Yajunshi (and) Sámáni are eight syllables ; the second foot of the Gáyatrí consists of eight syllables ; this (foot) of the Gáyatrí is that (nature of the three Védas). Whoever thus knows, conquers all that is conquerable by the knowledge of three Védas. 2.

3. Prána (the vital air which goes forward), Apána (the vital air which descends,) (and) Vyána (the vital air which equalises), these are eight syllables ; the third foot of the Gáyatrí consists of eight syllables ; this (foot) of the Gáyatrí is that (nature of the three vital airs). Whoever thus knows the third foot of the (Gáyatrí) conquers all that has life. Again, the turiya (the fourth) the Dars'ata foot of the Gáyatrí, is the Paro Rájá,⁴ which sheds rays. What is (commonly called) Chaturtha, (the fourth), is (the same as) the "turiya." It is, as it were, beheld (dadriśé) ; hence it is called the Darśata foot. (It is called) Paro Rájá, because it sheds rays upon all the dustborn creatures of the universe. Whoever thus knows that (foot of the Gáyatrí), is radiant with power and glory.

4. This Gáyatrí⁵ is founded upon the fourth, the Darśata foot the Paro Rájá. This (fourth foot) is founded upon truth. The eye is verily truth ; for (that) the eye in truth, (is evident). Hence if at present two have entered upon a dispute (one saying),—I have seen, (the other),—I have heard, then we believe him, who has said, I have seen. Truth is founded upon power ; life is verily power. Upon this life (truth) is founded. Therefore it is

¹ To the world of Prajapati.—Ś.

² Grief denotes mental pain, and snow pain, arising from the body.—Ś.

³ Many Kalpas of Brahmá.—Ś.

⁴ Paro Rájá' A'ditya or the sun, the representative of Brahmá.

⁵ This Gáyatrí with its three feet representing the world in its twofold state, as being endowed with form, and as being without form.—Ś'.

said, power is stronger than truth.¹ In the same manner the Gáyatrī is founded upon that which bears a relation to the soul for this (Gáyatrī) preserves (tattre) the Gayas; the vital organs (Prāṇa) are the Gayas; therefore, because it preserves the Gayas (gayāns tattre), it is called Gáyatrī. The Sāvitrī which he² teaches, is this (Gáyatrī)³: it preserves the life of him to whom he has taught it.

5. Some⁴ call this Sāvitrī Anustup, (saying), "Speech is Anustup; we repeat that speech is Anustup." Let none do so, let him call the Gáyatrī Sāvitrī. If one who thus knows, receive even many (gifts),⁵ yet he would not receive so much as is equal to one foot of the Gáyatrī.

6. If one receive the three worlds, full (of all their riches), he would obtain (no more than is equal to) the first foot. Again if one receive as much as the science or the three Védas extends, he would obtain (no more than what is equal to) the second foot. Again, if one receive as much as all that has life extends, he would obtain (no more than what is equal to) its third foot. Again, the fourth Darśata Paro Rájá foot of the Gáyatrī is never by any one obtainable.⁶ Hence how could he receive (an equivalent) which extends so far?

7. The praise of this Gáyatrī is given in the following Mantra?—Thou art of one foot,⁷ of two feet, of three feet, and of four feet: for thou are not obtained. Salutation to thy fourth Darśata Paro Rájá foot. May this (enemy of thine)⁸ not accomplish this (work).⁷ If (one who thus knows) hates any body (and makes against him this invocation), "this (man is my enemy); may his wish not be accomplished," then the wish of the latter will verily not be accomplished, if he make against him the invocation, "I have obtained his wish."

Janak, the king of the Vidéhas, thus addressed Butila, the son of Aśwatara,—"(If) thy saying that thou knowest the Gáyatrī (be true) then why hast thou become an elephant to carry (me)?"

He said,—"I did not know the mouth of the Gáyatrī, O king of kings." Its mouth is fire. Even much wood, thrown into fire, is consumed by the same; in the like manner, one who thus knows,

¹ Vid. Chh. U. 7, 8.

² The teacher.

³ Some followers of Vēda schools.

⁴ Many gifts, at the time of investiture, when the pupil begs for presents.

⁵ Obtainable by any wealth which may be given.

⁶ The first foot, representing the three worlds, the second representing the knowledge of the three Védas, the third representing all living creatures.

⁷ Enemy, sin. The sentence is elliptical, but the above sense appears to be intended; which is corroborated by the explanation given by the Upanishad itself.

⁸ By which he seeks to harm thee.

although committing many sins, consumes them all, becomes clean and pure, and is without decay and immortal. 14.

Open, O Pushan, the mouth of truth, concealed in the golden vessel,¹ to (me who have been) devoted to true piety, for the sake of beholding (the truth). O Pushan,² thou sole Rishi,³ Yama, Súra, son of Prajapati, do withhold thy rays, diminish thy splendour, that I may behold thy most auspicious form. I, that Purusha, am immortal. (Let) my vital air (join) the wind: then (let) my body, when reduced to ashes, (join) the earth. Om! Kratu, remember (my) acts; Remember. O Kratu, remember my acts remember! Guide (me), O Agni, by the road of bliss to enjoyment; O god, who knowest all dispositions, deliver (me from) crooked sin. Let us offer thee our best salutation.⁴

Chapter VI. *Brahmana 4.*

This chapter, treating of Procreation, cannot bear translation into English, Dr. Roer gives it mostly in Latin; Max Müller in Sanskrit.

Directions are given about what should be eaten to obtain a white son, a reddish son, a dark son, or a learned daughter or son. After the child is born the father is to act as follows:

24. Let him light a fire, and placing it on his lap, and taking curdled milk mixed with clarified, butter in a goblet, he offers repeatedly of the curdled milk and clarified butter, (saying,—“May I, magnified (by this son) in this house support a thousand (men). When he has obtained offspring, let there be no loss of prosperities in offspring and in cattle. Swáhá! I offer with my mind to thee my vital airs. Swáhá! May the wise Agni who fulfils all desires right for us any work which ought not to have been done, or any work which ought to have been done in this rite.”)

25. Then putting (his mouth) near the child's right ear, he mutters three times, “Speech, speech!” Then, taking curdled milk, honey and clarified butter together with unmixed gold, he feeds it (saying),—“I give thee the earth, I give thee the atmosphere, I give thee the heavens. I give thee all, earth, atmosphere and heavens.” 25.

26. Then he gives him the name “Véda,” which is his secret name.

¹ S'ankara thus explains this passage: He who has performed both, acts knowledge and rites, prays to the sun at the time of his death, holding golden vessel in his hands. As a valuable thing is concealed in a vessel. Brahma, who is denoted as truth (vid. 5, 4.) and who abides in the resplendent orb of the sun, is concealed from him whose mind is not concentrated.

² Púshan from Poshanát, because he upholds the world.

³ Rishi from Darśanát, the sole beholder, or from *ri* to go. Súra, *eká charatíti*; Yama, jagatah sanyamanam tatkrítam.—S'.

⁴ The whole passage is nearly identical with Vájasanéya S: U. 15—18.

CHHÁNDOGYA UPANISHAD.

"The Khândogya Upanishad," says Max Müller, "belongs to the Sâma Veda. Together with the Brihad-Aranyaka, which belongs to the Yajur Veda, it has contributed the most important materials to what may be called the orthodox philosophy of India, the Vedanta, *i.e.* the end, the purpose, the highest object of the Veda. It consists of eight adhyâyas or lectures, and formed part of a Khândogya-Brâhmana, in which it was preceded by two other adhyâyas."*

This Upanishad contains the celebrated sentences, "One without a second," "All this is Brahma."

SANKARA'S INTRODUCTION.

The Chhândogya Upanishad comprises eight chapters, and commences with the words :—"Om, this letter, &c." Of this work a brief commentary according to the order of the text is commendably given for the benefit of enquirers.¹

*Its connection.*² [The performance of] the ceremonies prescribed [in the Vedas] when conjoined with a knowledge of the gods, fire, life, and the rest, becomes the cause of transition to the Brahmalo³ by a luminous path, (*archirûdi mâr⁴ga*); without such knowledge it leads to the Chandraloka (region of the moon) by a darksome path (*dhumâdi mâr⁴ga*). Those who follow the impulses of their passions,⁴ losing both these paths, are doomed

* *The Upanishads*, Vol. I. p. xxxvi.

¹ The *Chhândogya Brâhmana* of the Sâma Vêda, whereof this Upanishad forms a part, contains ten chapters (prapâthakas); of these the first two are called the *Chhândogya Mantra Brâhmana*; the rest constitute the *Chhândogya Upanishad*. S'ANKARA, having commented upon the *mantra* portion, now begins with the Upanishad, which will account for the abruptness and brevity of this Introduction.

² That is the relation subsisting between the Upanishad and the rituals of the Vêdas, or, in other words, the scope and tendency of the work.

³ "The Vêdantic disclosure of a future state, considering the souls of men as ascending or descending according to their respective actions, treats of several worlds or stages of existence, the highest of which is Brahmalo⁴. The being of untainted piety and virtue obtains *mukti* or liberation from all changes of existence, becomes immortal, obtains God, revels in the enjoyment of Him, and, as says the *Swetâswatara Upanishad*, 'has the Universe for his estate.'"—Tattwabodhini Patrikâ.

⁴ This part of the sentence may be rendered, "Those who follow nature (*swabhâva*)," &c., as an allusion to the Swabhâvika Buddhas, who deny the existence of immateriality: and assert "that matter is the sole substance, which in its varied forms of concretion and abstraction, causes the existence and destruction of nature or palpable forms." Anandagiri, however, does not allude to the Swabhâvikas.

to inextricable degradation. But as by neither of these two paths can absolute beatitude be obtained, and as a knowledge of the non-dual soul independent of ceremonies is necessary to destroy the cause of the threefold mundane transition, this Upanishad is revealed.

By a knowledge of the non-dual soul, and by no other means, is absolute beatitude obtainable; for it is said: "Those who believe otherwise (*i.e.*, in duality) are not masters of their own selves, and inherit transient fruition;¹ while he who acknowledges the reverse becomes his own king." Moreover a believer in the deception of duality suffers *pain* and bondage (transmigration), as the guilty suffer from the touch of the heated ball;² while a believer in the truthful soul without duality, like the not guilty escaping unscathed from the touch of the said ball, absolves himself from all liability to pain and bondage: hence a knowledge of the non-dual cannot be co-existent with works.³

When a belief in such texts as, "The being one without a second;" "All this is the divine soul," once grows in the mind to annihilate all distinctions about action, actors and fruitions, nothing can withstand that belief.⁴ If it be said, that a belief in ritual ordinances will prove prejudicial to it—this is denied: Since rites are enjoined to one who is conscious of the nature of actor and recipient and is subject to the defects of envy, anger and the rest, he alone is entitled to their fruits. From the injunction of ceremonies to him who knows the Védas, may it not be inferred that the conscient of the non-dual is also enjoined to (perform) ceremonies?—No; because the natural distinctive knowledge of actor, recipient and the rest which is included in ceremony, is destroyed by [a proper understanding of] the Srutis: "The being one without a second;" "All is the Divine soul," &c. Therefore actions are enjoined to him only who is ignorant, and not to the conscient of the non-dual. Accordingly it has been said: "All those (who are attached to ceremony) migrate to virtuous regions; he, who reposes in Brahma, attains immortality."

In this discourse on the knowledge of the soul without duality the object and exercise of the mind in both cases being the same, are also related certain auspicious forms of adoration (*upāsana*),

¹The passage may be rendered: "They are dependent, and become of regions perishable, &c." The version above given is after ANANDAGIRI.

²An allusion to the ordeal by fire. For the manner in which men underwent this ordeal, see Macnaghten's Hindu Law, vol. i., p. 311.

³That is, ceremony and knowledge are opposed to each other as light and darkness, and therefore cannot co-exist in the same recipient.—ANANDAGIRI.

⁴That is, when a knowledge of the true nature of soul shows the futility of ceremonies and their fruits, that impression cannot be undone by other causes.

[1st such] the recompense of which closely approximate to salvation, [2nd such] the subject of which founded on the Srutis; "Om is mind," "Om is corporeal," is Brahma differing but slightly from the non-dual, [and 3rd such as] are connected with ceremony, although their recompense is transcendent.

The knowledge of the non-dual is an operation of the mind, and inasmuch as these forms of adoration are modifications of mental action, they are all similar; and if so, wherein lies the difference between the knowledge of the non-dual and these forms of adoration? The knowledge of the non-dual is the removing of all distinctive ideas of actor, agent, action, recompense and the rest engrafted by ignorance on the inactive soul, as a knowledge of the identity of a rope removes the erroneous notion of a snake under which it may be [at first] perceived; while upāsana (adoration) is to rest the mind scripturally upon some support, and to identify the same with the thinking mind;—(a process) not much removed from this transcendent knowledge. Herein lies the difference.

Since these forms of adoration rectify (the quality of) goodness (satva), display the true nature of the soul, contribute to the knowledge of the non-dual, and are easy of accomplishment from having supports, they are therefore primarily propounded; and first of all, that form of adoration which is allied to ceremony, inasmuch as mankind being habituated to ceremony, adoration apart from it is, to them, difficult of performance.

SELECTIONS FROM THE CHHANDOGYA UPANISHAD.

Om.

Chapter I. Section 1.

1. Om! this letter, the Udgitha, should be adored. Om is chanted:—its description.

Sankara's Commentary.

1. *Om! this letter should be adored.* The letter Om is the most appropriate (*lit.* nearest) name of the Deity (*paramātma* or supreme spirit). By its application, He becomes propitiated, as men by the use of favourite names. From its perfect applicability and definite and comprehensive character, the sound Om exclusively is here pointed out by the particle इति "the," "this." It is further, emblematic of the divine soul, as images are of material objects. Being thus a designation and a representative of the Supreme Spirit, it is known in all the Védāntas as the best means towards the accomplishment of His adoration. Its repeated use at the commencement and close of all

2. The earth *constitutes* the essence of all substances ; water is the essence of the earth,† and annual herbs of water ; man *forms* the essence of annual herbs, and speech, is the essence of man ; Rig is the essence of speech, Sáma of the Rig, and of the Sáma, the Udgítha is the essence.

3. The Udgítha is the quintessence of all these essences ; it is the Supreme, the most adorable, the eighth.

4. What ? what is the Rig ? What ? what the Sáma ? What ? what the Udgítha ? These are questioned.

5. Rig is speech, Sáma is life, and Om, this letter, is the Udgítha. Verily this and that, speech and breath (*prána*)—Rig and Sáma,—make a *mithuna* (couple.)

6. The Mithuna unites with the letter Om, as couples uniting together gratify each other's desires.

7. He verily becomes the gratifier of desires, who, knowing it thus, adores the undecaying Udgítha.

8. Verily this is an injunctive term. Whatever is enjoined, Om is surely repeated ; hence this injunction is called Prosperity. He verily becomes the gratifier of desires, and promoter of prosperity who, knowing all this, adores the undecaying Udgítha.

9. Through its greatness and effects is the three-fold knowledge maintained ; for the worship of this letter is Om recited, Om exclaimed, Om chanted.

10. Both those who are versed in the letter thus described, and those who are not, alike perform *ceremonies* through this letter. Knowledge and ignorance are unlike each other. What is performed through knowledge. Through faith, through Upanishad is more effectual. This verily is the description of the letter.

prayers, Védaic recitations, establishes its preeminence : and for these reasons this eternal letter, denoted by the term Udgítha from its constituting a part of the Udgítha should be adored ; to this Om, as the substance of all actions and the representative of the Supreme, firm and undeviating attention should be directed.

Max Müller has the following note :—

“The Khándogya Upanishad begins with recommending meditation on the syllable Om, a sacred syllable that had to be pronounced at the beginning of each Veda and of every recitation of Vedic hymns. As connected with the Sáma Veda the syllable Om is called *udgítha*. Its more usual name is *pranava*. The object of the Upanishad is to explain the various meanings which the syllable Om may assume in the mind of a devotee, some of them being extremely artificial and senseless, till at last the highest meaning of Om is reached, viz., Brahman, the intelligent cause of the universe.”*

* The supposed origin and dissolution of the earth from, and into, water.

† The Upanishads, Vol. I. p. 1.

THE UDGÍTHA AS RECITED BY A DOG.

Chapter I. *Section 12.*

1. Next the canine Udgítha. Verily, Vaka, son of Dalba or (alias) Glába, son of Mitrá, had gone forth to study the Védas.

2. [In mercy] to him appeared a white dog. Other dogs approached it and said, "O Lord, pray for abundance of food for us; we wish to consume the same."

3. To them said the white dog: "Come ye here unto me to-morrow morning." At the appointed time did Vaka, son of Dalba—[alias] Glába, son of Mitrá,—act up to the injunction.

4. As those who wish to pray through the Vahishpavamána, [hymns,] collecting together, proceed [to their work], so did they [the little dogs] come together and, taking their seats, bark out:

5. "Om! Let us eat. Om! Let us drink. Om! may the resplendent sun, who showers on us rain and supports all animated beings, grant us food. O Lord of food, deign to bestow food unto us; do deign to grant us food!"

HOW TO OBTAIN RAIN.

Chapter II. *Section 3.*

1. In rain should the five-formed Sâma be adored; the forward wind as HINKA'RA, whatever cloud collects as PRASTE'VA, the raining [itself] as UDGÍTHA, the lightning and rolling of clouds as PRATIHARA and the cessation of the rain as NIDHANA.

1. He who, knowing thus, adores the five-formed Sâma by identifying it with rain, can command the rain to fall [at his pleasure], and for him doth rain pour [forth its treasures].

ADVANTAGES OF KNOWING THE GAYATRA.

Chapter II. *Section 11.*

1. The mind is Hinkára, speech Prastáva, the eyes Udgítha, the ears Pratihára, and Prâna Nidhana: [thus] is this Gáyatra¹ Sâma connected with life [Prâna].

2. He, who knows the Gáyatra to be thus connected with Prâna, becomes possessed of life [Prâna], enjoys the full limit of existence, his career becomes refulgent,² he becometh great in dependants and cattle, and great in noble deeds; and his duty is to be noble-minded.

¹ A particular chapter of the Sâma Vêda, so called from its verses being composed in the Gáyatri metri.

² i. e., "Beneficent to his kind," says Anandagiri.

THE GAYATRI.*

Chapter III. Section 12.

1. Verily all this creation is Gáyatrí. Speech is Gáyatrí; by speech is all this creation recited and preserved.

2. That Gáyatrí is verily this earth. And on this earth are all creatures sustained; that they exceed not.

3. That which is the earth is likewise the body of the animated creation. In that body are the animal functions sustained; that they exceed not.

4. That which is the body is likewise the heart which is within it. In it are the animal functions sustained; that they exceed not.

5. That Gáyatrí is verily composed of four feet, and possesseth six characteristics. Regarding it has this verse been recited:

6. "They [the creations] constitute the glories of the Gáyatrí; to which is the soul [Purusha¹] superior. He has the creation for his first foot, and his own immortal self² constitutes the other three."

7. That Brahma, [i. e., the being indicated in the Gáyatrí] is verily the space which³ surroundeth mankind. That which surroundeth mankind is of a truth the space which existeth within mankind.

8. That which existeth within mankind is of a truth the space which existed within the heart. It is omnipresent and eternal. He who knoweth this attains eternal and all-sufficient treasures.

"ALL THIS IS BRAHMA."†

Chapter III. Section 14.‡

1. All this verily is Brahma, for therefrom doth it proceed therein doth it merge, and thereby is it maintained. With a quiet and controlled mind should it be adored. Man is a creature of

*The Gáyatrí, taken from the third Mandala of the Rig Veda is as follows:—

Tat Sivitur varenyam bhargo devasya dhimohi !
dhiyo yo nah prachodyát. iii. 62, 10.

It has been variously translated. Griffith renders it thus:—

"May we attain that excellent glory of Savitur the god:
So may he stimulate our prayers."

Wilson says that it was "in its original use, a simple invocation of the sun to shed a benignant influence upon the customary offices of worship." It is thus extolled in the Skanda Purana:

"Nothing in the Vedas is superior to the Gáyatrí. No invocation is equal to the Gáyatrí, as no city is equal to Benares. The Gáyatrí is the mother of the Vedas and of Brahmans. By repeating it a man is saved. What is there indeed that cannot be effected by the Gáyatrí? For the Gáyatrí is Vishnu Brahma, and Siva, and the three Vedas."

† Sarvam khalvidam Brahma.

‡ This chapter is frequently quoted as the Sándilyá-Vidyá, Vedántasára, init. Vedánta-Sútra III. 3, 31. Max Müller.

reflection, whatever he reflects upon in this life, he becomes the same hereafter; therefore should he reflect [upon Brahma.]

2. [Saying] "that which is nothing but mind, whose body is its life, whose figure is a mere glory, whose will is truth, whose soul is like space [*A'kasa*,] which performeth all things and willeth all things, to which belong all sweet odours and all grateful juices, which envelopes the whole of this [world], which neither speaketh nor respects any body.

3. "Is the soul within me; it is lighter than a corn, or a barley, or a mustard, or a canary seed, or the substance within it. Such a soul is within me, as is greater than this earth, and greater than the sky, and greater than the heaven, and greater than all these regions [put together.]

4. "That which performeth all things, and willeth all things, to which belong all sweet odours and all grateful juices, which envelopes the whole of this [world], which neither speaketh nor respecteth any body, is the soul within me; it is Brahma; I shall obtain it after my transition from this world." He who believeth this, and hath no hesitation, will verily obtain the fruit of his reflection; so said Śándilya—[the sage] S'ándilya.

SATYAKAMA.*

Chapter IV. Section 4.

1. Satyakāma Jabāla enquired of his mother Jabāla: "I long to abide [by a tutor] as a Brahmachārin; of what gotra am I?"

2. She said unto him, "I know not, child of what gotra you are. During my youth when I got thee I was engaged in attending on many [guests who frequented the house of my husband and had no opportunity of making any enquiry on the subject,] I know not of what gotra you are, Jabāla is my name and Satyakāma thine; say, therefore, of thyself, Satyakāma, son of Jabāla [when any body enquireth of thee]."

3. He repaired to Haridrumata of the Gautama gotra and said, "I approach your venerable self to abide by your worship as a Brahmachārin."

4. Of him enquired he [the tutor:] "Of what gotra are you, my good boy?" He replied: "I know not of what gotra I am. I enquired about it of my mother and she said, 'In my youth when I got thee I was engaged in attending on many, and know not of what gotra you are; Jabāla is my name and Satyakāma thine;' I am that Satyakāma son of Jabāla."

* It was the custom among some nations in ancient times to place their wives at the disposal of guests. Very loose idea of female chastity still prevail among the Nayers of Travancore, and descent is traced through the mother.

5. Unto him said the other, "None but a Bráhmaṇ can say so. You have not departed from the truth, and I shall invest you [with the bráhmaṇical rites.] Do you collect, child, the necessary sacrificial wood?" Having ordained him, he selected four hundred head of lean and weakly cows and said, "Do you, child, attend to these." While leading the cows, he [the neophyte] said, "I shall not return until these become a thousand." Thus he passed many years, until the cattle had multiplied to a thousand.

CREATION OF THE VEDAS.

Chapter IV. Section 17.

1. Prajápátí reflected on regions, and from the reflected, extracted their essences, viz., Fire from the earth, Air from the sky, and the Sun from heaven.

2. He reflected on the three gods, Fire, Air and the Sun, and from the reflected extracted their essences, viz., the Ríg from Agni, the Yajus from Váyu [air,] and the Sáma from the Sun.

3. He reflected on the three-fold knowledge and from the reflected extracted its essences, viz., [the word] Bhu from the Ríg, [the word] Bhuvah from the Yajus, and [the word] Sva from the Sáma.

TRANSMIGRATION.

Chapter V. Section 10.

7. Thereof he, whose conduct is good, quickly 'attains to some good existence, such as that of a Bráhmaṇa, a Kshatriya or a Vaisya. Next, he who is viciously disposed, soon assumes the form of some inferior creature; such as that of a dog, a hog, or a Chándala.

ONE ONLY WITHOUT A SECOND.

Chapter VI. Section 2.

1. "Before, O child, this was a mere state of being¹ (sat),²

¹ This state is best indicated by the *τό ὄν* "that which is" of the ancients; and we have therefore used its English equivalent "being," and its periphrasis—or the nearest, though not the most elegant, version of the Sanskrit *sat*. The Upanishad here enters upon the most important ontological question—a belief in *τό ὄν* as opposed to *τα ὄντα*—in one and not in many fundamental principles of things, and a correct appreciation of the term, therefore, is of the utmost consequence.

² *Sat* is that substance which is mere being or existence; it is invisible (सुक्ष्म), indistinct, all-pervading, one only, without defect, without members, knowledge itself, and that which is indicated by all the Védántas. *S.*

one only, without a second.¹ Thereof verily others say: 'Before this was non-being, one alone, without a second; from that non-being proceeds the state of being.'"

2. He continued: but of a truth, O child, how can this be? How can being proceed from non-being? Before, O child, this was only being, one only, without a second.

3. "It willed 'I shall multiply and be born.' It created heat. That heat willed 'I shall multiply and be born.' It created water.

"Therefore wherever and whenever any body is heated or perspires, it is from heat that water is produced.

4. "The water willed, 'I shall multiply and be born.' It created aliment. Therefore wherever and whenever rain falls, much aliment is produced; varily it is from water that aliment is produced.²

"THOU ART THAT."

Chapter VI. *Section 9.*

1. "As the bees, my child, intent upon making honey, collect the essence of various trees from different quarters and reduce them to one uniform fluid,

2. "Which no longer retains the idea of its having belonged to different trees; so, my child, created beings, when dead, know not that they have attained the Truth.

3. "They are born again in the form in which they lived before, whether that be of a tiger, a lion, a wolf, a bear, a worm, an insect, a gnat, or a musquito.

4. "That particle which is the Soul of all this is Truth; it is the universal Soul. O Swetaketu, thou art that."³ "Will it please, my Lord, to explain it again unto me?" "Be it so, my child," replied he.

THE MOON ESCAPING FROM RAHU.

Chapter VIII. *Section 13.*

1. "From blackness I attain multicolor, from multicolor I attain blackness. Like unto the horse which shakes off all dust from its coat, or the moon which escapes from the mouth of Ráhu,

¹ "One alone," that is, one unconnected with every thing that might relate to it.

"Without a second;" in the case of a pitcher or other earthen vessel, there is beside the clay, the potter, &c., who give it shape, but in the case of the being in question the epithet "without a second" precludes all coadjutors or co-efficients. "Without a second" (consequently means) that nothing else existed along with it. S.

² The object of this chapter is to show that a knowledge of the whole of the Vedas proves worthless, unless accompanied by a knowledge of the deity. S.

³ The celebrated *Tat tvam asi*.

I shall purify my body, and becoming free (by the aid of dhyána), attain, verily attain—the uncreate Brahmaloка.”¹

This chapter is supposed to contain a hymn of triumph, Max Müller.

CLAIMED AUTHORSHIP OF THE UPANISHAD.

Chapter VIII. *Section 15.*

1. Verily this was related by Brahmá to Prajapati, by Prajapati to Manu, and by Manu to mankind. Having studied the Veda in the house of a tutor, and having paid to the Guru what is his due, one should dwell with his family in a healthy country, reading the Vedas, bringing up virtuous sons and pupils, devoting himself with all his senses to the Universal Soul, and injuring no created being. Having lived thus as long as life lasts, he attains the Brahmaloка. Thence he never returns, verily thence he never returns.

¹ The commentator explains that *syáma*, blackness, means the all-pervading Brahma, by acquiring a knowledge of which through dhyána, we attain the region of Brahmá (sabara) and there we attain the nature of Brahma

EXAMINATION OF THE UPANISHADS.

INTRODUCTORY REMARKS.

The foregoing pages enable the reader to form his own estimate of the Upanishads. Three of the principal have been quoted in full, while there are copious extracts from two others. The latter scarcely give a fair idea of the whole, for only the most interesting passages are chosen, while the wearisome unmeaning repetitions are omitted.

Some European Estimates.—Before expressing any opinion of the general character of the Upanishads, reference may be made to the extravagant eulogies on Hindu philosophy of some European scholars, chiefly Germans.

The Rev. Isaac Daniel, B.A., thus explains the German predilection for Hindu philosophy :

“The mind of the typical German is purely *speculative* and not practical, and the ancient Hindu philosopher was exactly of the same caste of mind.

“The great contrast between Germans and the English is this, that while the former are self-centred dreamy, dogmatic, and speculative, the latter are philanthropic, practical, and mindful of truth.”*

The opinion of Schopenhauer is especially quoted. It is thus given by Max Müller :

“In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be my solace in death.”†

Max Müller adds that Schopenhauer was “certainly not a man given to deal in extravagant praise of any philosophy but his own.” This is quite true, but his “extravagant praise” of the Upanishads arose from the fact that he thought he was praising ‘his own philosophy.’ Schopenhauer has been called the “founder of modern Pessimism,” that every thing in nature is the worst, that life is essentially an evil, and the duty of man is to seek extinction of being. This is Hinduism. Its grand enquiry is not what is truth ? but how to cut short the 84 lakhs of births ?

Schopenhauer defined himself as a “despiser of men.” “Study,” he wrote in his note-book, “to acquire an accurate and connected view of the utter despicability of mankind in general, then of your contemporaries, and of German scholars in particular.” His own opinion of himself was very different. He writes to the publisher

* *Indian Church Quarterly Review*, July, 1894, pp. 287, 288.

† *Lectures on the Vedanta Philosophy*, p. 8.

of his work that its "worth and importance are so great that I do not venture to express it even towards you, because you could not believe me," and proceeds to quote a review "which speaks of me with the highest praise, and says that I am plainly the greatest philosopher of the age, which is really saying *much less than the good man thinks.*"* "In woman he saw only a wayward, mindless animal—ugly too he said—existing solely for the propagation of the species, an end which perpetuated the woe of the world."†

Schopenhauer claimed that the study of the Upanishads was "beneficial and elevating." It certainly failed to produce that effect on himself. His character is thus described: "His disposition was heavy and severe, dark, mistrustful and suspicious, preventing him from entering into permanent trustful relations with men or women."‡ After the death of his father, he treated his mother with such insolence, that she could not live in the same house with him.

Professor Deussen, of Kiel, says:

"The Vedanta in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death,—Indians keep to it."

Deussen, like Schopenhauer, extols the Vedanta, because he thinks it substantially the same as his own philosophy. There is no material world, all is *māyā*, illusion. This will be noticed in a following chapter.

To the above may be added Max Müller, who corroborates Schopenhauer. His qualifications, however, ought likewise to be remembered. In the Preface to the "Sacred Books of the East," he says:

"Scholars also who have devoted their lives either to the editing of the original texts or to the careful interpretation of some of the sacred books, are more inclined, after they have disinterred from a heap of rubbish some solitary fragments of pure gold, to exhibit these treasures only than to display all the refuse from which they had to extract them. I do not blame them for this, perhaps I should feel that I am open to the same blame myself."

A similar opinion is expressed in his lectures on the Vedanta:

"I know I have often been blamed for calling rubbish what to the Indian mind seemed to contain profound wisdom, and to deserve the highest respect. . . . Every attempt to discover reason in what is unreasonable is accepted as legitimate so long as it enables us to keep what we are unwilling to part with. Still it cannot be denied that the Sacred Books of the East are full of rubbish, and that the same stream which carries down fragments of pure gold carries also sand and mud, and much that is dead and offensive." pp. 112, 113.

* From Miss Zimmern's Life.

† Chambers's *Encyclopædia*, vol. ix, pp. 221. ‡ Ibid.

General Character of the Upanishads.—The opinions of some Indian scholars, who have carefully studied them, will now be given.

Pandit Nehemiah Goreh has the following remarks:—

“The pandits manifest their wrong habits of mind, that when they set about considering a subject, they do not, first of all, soberly ask themselves what the facts are, bearing on it, which they and others are acquainted with. Such is the spell over their minds, and, from prepossession towards what they wish to believe, such is the partiality of their contemplation, that they adopt maxims which are baseless, as if they had no imperfection, and accept defective illustrations in place of proof, and reason on the strength of them: nor do they reflect whether their arguments are cogent or futile, or whether they may not be met by counter-arguments. And so they go on, rearing one thing upon another, utterly regardless of the preposterousness of their conclusions.

“One more defect of their intellectual constitution is this, that they fail to enquire what things are within the range of human reason, and what are beyond it. With the short cord of human wit, they vainly essay to measure the profundities of God’s fathomless perfections, and to determine their limits. He who will act this cannot but tumble, and at last fall disastrously.

“People who follow the dictates of common sense steer clear for the most part of such errors. Common sense is that sense which is shared by the generality of mankind. By its aid, even the illiterate and rustics are able, in their daily occasions, and transactions, to judge between the true and the false, and between the useful and the harmful. When any one, abandoning it, sets about adducing grand argument in support of his favourite notions, he is very apt to get lost in a wilderness of nonsense, and to think that the ground is above his head and the sky beneath his feet. But, to obey the admonitions of common sense, is not the way of the pandits; and so we see how such wonderful dogmas as they profess came to be suggested to them.”*

The late Rev. Krishna Mohun Banerjea, Examiner in Sanskrit to the Calcutta University, was one of the ablest Indian scholars of modern times. He translated into English part of the *Brahma Sûtras*, with his commentary of Sankarâcharya, and his *Dialogues on the Hindu Philosophy* shows deep research. What is his estimate?

“Sciences, distinct in themselves, were blended together. Objects which surpassed the limits of the human understanding, were pursued with the same confidence and eagerness with which the easiest questions were investigated. The philosophers professed to have solved problems really out of the range of our knowledge, while they threw doubts on matters which every body believed, and which none could deny without relying on his nature.”

“The authors began to dogmatize in the very infancy of philosophical speculation. They drew general conclusions before they had collected facts. They worked up their own ideas without sufficient attention to

* *A Rational Refutation of Hindu Philosophy*, pp. 106, 107.

external phenomena. They delivered obscure sūtras to exercise the ingenuity of their followers.”*

The late Mr. Ram Chandra Bose, M.A., author of two excellent treatises on Hindu philosophy, says:

“Transitions of the harshest kind from one pronoun to another, from one figure of speech to another, from one train of thought to another, and from one line of reasoning to another, along with the elliptical nature of the sentences in general, throw an air of obscurity over many of the passages in which the main argument hinges; while metaphors and allegories both incongruous and far-fetched add to the mystification. But the most repellent features of the disquisitions embodied are tiresome repetitions, phonetic analogies, grotesque flights of the imagination, and inaccurate reasonings.”†

Contradictions of the Upanishads.—Max Müller has the following remarks on this point:

“The early Hindus did not find any difficulty in reconciling the most different and sometimes contradictory opinions in their search after truth; and a most extraordinary medley of oracular sayings might be collected from the Upanishads, even from those which are genuine and comparatively ancient, all tending to elucidate the darkest points of philosophy and religion, the creation of the world, the nature of God, the relation of man to God, and similar subjects. That one statement should be contradicted by another seems never to have been felt as any serious difficulty.”‡

To Swami Vivekananda the contradictions between theism and atheism, monotheism and polytheism, are only “*apparent*.”§

The German Philosopher Hegel, when dying, is said to have exclaimed that only one man understood his philosophy, and, correcting himself, he said, “even he does not understand it.” There are the same conflicting views about Hindu philosophy.

The “Notice” prefixed to the English translation of Nehemiah Pundit’s work says:

“It is well known that there are material differences in the representations given by some of the profoundest Oriental scholars of the peculiar tenets of the leading schools of Hindu Philosophy—especially those of the Vedānta.”

Of this the following is an illustration:

Max Müller is one of the most eminent Orientalists of the day, though the Vedas have been his chief field of study. Colonel Jacob, another Oriental scholar, resided in India for 37 years, and made Hindu Philosophy his specialty. He has published an edition of the *Vedānta Sāra* with copious notes, and compiled a concordance

* Dialogues on Hindu Philosophy, p. 72.

† *Hindu Philosophy*, pp. 18, 19.

‡ *Ancient Sanskrit Literature*, pp. 320, 321.

§ Chicago Address.

to the Upanishads. In *The Academy* he thus notices some points in Max Müller's *Lectures on the Vedānta Philosophy*:

"The great philosopher S'ankara gives clear definitions of God and Brahman, but, not infrequently, as I have shown in my recent edition of the text of the *Vedānta sāra*, he ignores the distinction between them, although that distinction is one of the main features of his system. Amongst us, at any rate, to avoid confusion, the term Brahman (neuter) should be strictly confined to the pure, unassociated, Brahman; whilst God is Brahma-associated-with ignorance. In the work before us Prof. Max Müller has not preserved this distinction with sufficient care. We read:

"The self can never be known as objective, but can only be itself, and thus be conscious of itself . . . it knows, but it cannot be known" (p. 67) "Whose very being is knowing, and whose knowing is being" (p. 70). "The only attributes of this Brahman, if attributes they can be called, are that he is, that he knows, and that he is full of bliss" (p. 71.) "The soul or self has but three qualities. It is, it perceives, and it rejoices" (p. 94). "Brahman was before the creation of the world, and had always something to know and think upon" (p. 139).

Now a Vedāntist of S'ankara's schools would take exception to every one of these statements, and rightly so; for to attribute to pure Brahman perception, knowing, thinking, rejoicing, or even consciousness, is to destroy his system of non-duality."

If the most celebrated Hindu philosophers differed among themselves and were inconsistent, it is not surprising that Europeans should not agree on some points.

A few of the principal doctrines of the Upanishads will now be examined.

CLAIMED AUTHORSHIP OF THE UPANISHADS.

The Chhandogya Upanishad gives the following account of its origin:—

"Verily this was related by Brahmā to Prajāpati, by Prajāpati to Manu, and by Manu to mankind."

Virtually, from the place of the Upanishads among the Smṛiti, the same claim is made on behalf of all. This will now be tested.

It is granted that some noble truths are to be found in the Upanishads; but it is asserted that they also contain deadly error, disproving their claim to a divine origin, and showing that they are most unsafe guides. A dish of curry and rice may contain some wholesome ingredients, but if even a single poison is mixed with it, the whole must be rejected. Evidence will now be given that this applies to the Upanishads.

FALSE SCIENCE IN THE UPANISHADS.

The writers of the Upanishads had the usual views of science current among Hindus in ancient times, which are more fully set forth in the Vishnu Purana and some other works.

Incorrect Account of the Human Body.—The Katha Upanishad contains the following:—

“16. There are hundred and one arteries of the heart; the one of them (Sushumna,) proceeds to the head. By this (at the time of death) rising upwards (by the door of A'ditya) a person gains immortality; or the other (arteries) are of various course.”*

A similar statement is made in the Chhandogya Upanishad:

“There are a hundred and one arteries issuing from the heart; one of them penetrates the crown of the head. The man who departs this life through that artery, secures immortality. The rest of the arteries lead to various transitions,—they lead to various transitions.” VIII. 6. 6.

The Prasna Upanishad gives the following additional details:

“For the (ether of the) heart is verily that soul. There (arise) the hundred and one (principal) arteries; each of them is a hundred times divided; 72,000 are the branches of every branch artery; within them moves the circulating air.” III. 6.

The whole number of arteries is therefore 727,200,000!

The slightest examination of the heart shows that all this is purely imaginary. There are just two branches of a large artery from the heart, containing impure blood, leading to the lungs, and one great artery, which, afterwards, subdivided, conveys pure blood, to the whole body. In like manner, there are two great veins carrying impure blood to the heart from the whole body, and four veins, containing pure blood, leading from the lungs to the heart.

The Prasna Upanishad says that “within the arteries moves the circulating air.” *Arteries* mean air-pipes. They were thought to contain only air, because after death they are empty. When a person is alive, blood flows through them. This is proved by the fact that if one of them is cut, blood gushes out. When a person dies, the heart loses its power to send out blood, and the arteries are found empty.

It is plain that God who made the body cannot have inspired the Upanishads, for He cannot give a false account of the human body.

Incorrect Astronomy.—“The Purusha leaving the body first passes through the air; next it comes to the sun, and from the sun it ascends to the moon.”* This is according to the Hindu idea that the sun is a lakh of yojanas from the earth, while the moon is two lakhs distant (see Vishnu Purana Book II. Chapter 7). On the contrary, the sun is about 920 lakhs of miles from the earth, while the moon is only about 2½ lakhs of miles distant.

In the Chhandogya Upanishad, Chapter viii. Section 13, the comparison is used “like the moon which escapes from the mouth of Rahu.”† The writer evidently believed in the explanation given

* Sixth Valli. See page 31.

† Brihad Aranya Upanishad. V. 10. See page 69.

‡ See page 81.

in the sacred books of the Hindus about eclipses—that they were caused by Rahu and Ketu, great asurs, trying to seize the sun and moon. It is now well known that eclipses of the moon are caused by the earth's shadow, and that eclipses of the sun are caused by the moon coming between it and the earth. There are no such beings as Rahu and Ketu.

ACCOUNT OF CREATION.

The Brihad Aranya Upanishad, Chap. I., Brahmana 4,* gives an account of creation which carries absurdity on the face of it, and is dishonoring to God. The mere reading of it, by any man of intelligence, proves that the book containing it is not inspired.

DIVINE ORIGIN CLAIMED FOR CASTE.

In the account of creation noticed above, it is asserted that Brahma created the Kshatra, Vit, and Sudra. (See page 63). Fuller details are given in other sacred books of the Hindus. In the Rig-Veda hymn, called the Purusha Sukta, it is said "the Brahman was his mouth; the Rajanya was made his arms; the Vaisya was his thighs; the Sudra sprang from his feet." Manu, Book I, 31, gives a similar account:

"That the world might be peopled, he caused the Brahman the Kshatriya, the Vaisya, and the Sudra, to issue from his mouth, his arms, his thighs, and his feet."

In the Bhagavad Gita, Chap. IV, 13, "The Deity said, The fourfold division of castes was created by me according to the apportionment of qualities and duties."

In the Upanishads, as in other sacred books of the Hindus, a divine origin is claimed for caste. The gross injustice of its laws might easily be shown by quotations from Manu. Divine honours are blasphemously claimed for some, while others are degraded below the brutes. Sir H. S. Maine has well described it, in *Ancient Law*, as "the most disastrous and blighting of human institutions." Principal Caird says, "The system of caste involves the worst of all wrongs to humanity—that of hallowing evil by the authority and sanction of religion." Sherring calls it "a gigantic conspiracy against the Brotherhood of Man." The accounts of its supposed divine origin are fictions, devised by Brahmans.

ORIGIN OF THE VEDAS.

According to the Brihad Aranya Upanishad the Vedas, &c. "are the breathing" of Brahma (see page 64). The Chhandogya Upanishad gives a different account.

* See pp. 62, 63.

2. He (Prajapati) reflected on the three gods, Fire, Air and the Sun, and from the reflected extracted their essences, viz., the Rig from Agni, the Yajus from Váyu [air,] and the Sáma from the Sun.* IV. 17.

Dr. John Muir, in his learned work on "The Vedas, Opinions of their Authors, and of later Indian writers of their Origin, Inspiration, and Authority," shows that at least fourteen contradictory accounts are given by the sacred books of the Hindus with regard to their origin.† If fourteen witnesses given contradictory evidence in a court of justice, doubt is thrown upon their testimony. In opposition to such statements, the authorship of many of the hymns is distinctly claimed by persons whose names are given. Dr. Muir gives 57 extracts in proof of this. The hymns themselves show that they were written when the Aryans were entering India, and were engaged in continual wars with the aborigines.

THE GAYATRI.

The Gáyatri is a prayer to the sun taken from the Rig-Veda, iii., 62, 10. It is quoted at page 78. The 14th Brahmana of Chapter V. Brihad Aranya Upanishad, and Section 12, Chapter III., Chhandogya Upanishad, are intended to unfold its glory.

These sections may "seem to the Indian mind to contain profound wisdom and to deserve the highest respect," while Max Müller calls them "twaddle" and "rubbish." But the best epithet which can be applied to them is that used by one of the most eminent citizens of Calcutta, Dr. Mohendralal Sircar. Addressing a public meeting a few years ago he said :—

"You must have observed a retrograde movement going on in our midst which I fear is calculated to retard the progress of the Hindu race. I mean a return towards superstitions and idolatries which lie as the blackest blot upon this part of the world. The crude words and hazy conceptions of the sages are looked upon as absolute truth. No man is allowed to differ from them however much they may have differed from one another, or however much they may differ from modern science. In deed, if we are to believe these reactionaries, it is so much the worse for modern science if she will not conform her doctrines to the transcendental nonsense of the sages." *The Epiphany*, November 5th 1887.

"*Transcendental nonsense*" may be applied to a large portion of the contents of the Upanishads.

To retain the hymns of the Vedas in their own hands, the Brahmans would not write them. They also tried to frighten any from using them, by asserting that the mispronunciation of

* See page 80.

† These with Sanskrit quotations, will be found in "WHO WROTE THE VEDAS" a pice paper sold by Mr. A. T. SCOTT, Madras.

‡ Here used in the sense of what is vague and illusive in philosophy.

word would bring down the wrath of the gods, and prove fatal to the person by whom it was uttered.

Different metres were supposed each to exert a mystic influence. The Gáyatri, consisting of three times eight syllables, was to be used by those who wished to acquire sacred knowledge. The Trishtubh, consisting of four times eleven syllables, was to be used by any one desiring power. The Usnih metre of 28 syllables was to be employed by a person wishing for longevity, for 28 is the symbol of life. The Jagati, a metre of 48 syllables, expresses the idea of cattle, and should be used by persons wishing wealth in cattle, &c.

In verse 7, Brahmana 14, Chap. V. of the Brihad Aranya Upanishad a mantra is given to be employed against an enemy. The Hindu belief in the power of mantras is baseless. They have no power whatever to do either good or harm. The Burmese have charms supposed to protect them from drowning. Although a man drowned may have such a charm attached to his body, the belief of the Burman in its power remains unchanged.

The remarks about the Gáyatri apply largely to the sacred syllable Om. (See pp. 75, 76.).

THE SOUL.

The soul is generally supposed to be of the size of the thumb and to dwell in the heart, but it is considered also both infinitely small and infinitely great, as will be shown by the following quotations:

12. The soul (Purusha) which in the measure of a thumb dwells in the middle of the body (in the ether of the heart) is the ruler of the past, the future (and the present times). Hence from having this knowledge, the wise (does not desire to conceal) the soul (vide latter part of v. 5). This is that.*

13. He is the perfect spirit (Purusha), of the measure of a thumb, the inner soul, who always abides in the heart of every man, the ruler of knowledge, who is concealed by the heart and mind. Those who know him, become immortal.†

8. He, who, of the measure of a thumb, resembling the sun in splendour, endowed with determination and self-consciousness, and with the quality of intellect and the quality of his body, is perceived even as another (different from the universal soul, although it is one with it) only like the iron thong at the end (of a whip).

9. The embodied soul is to be thought like the hundredth part of the point of a hair, divided into hundred parts; he is considered to be infinite.‡

3. "Is the soul within me; it is lighter than a corn, or a barley, or mustard, or a canary seed, or the substance within it. Such a soul is

* *Katha Upanishad*. IV. 2. 12. See page 27.

† *Svetasvatara Upanishad*. III. 13. See page 51.

‡ *Ibid*, v. 8, 9. See page 56.

within me, as is greater than this earth, and greater than the sky, and greater than the heaven, and greater than all these regions [put together.]*

The Vaiseshika school maintains that the soul is diffused everywhere through space. "Akasa, in consequence of its universal pervasion, is infinitely great; and so likewise is soul." VII. 22.

The soul of the righteous is supposed at death to proceed upwards by the artery Sushumná to the top of the head, from which it escapes. To facilitate this, the skull after death is sometimes cracked. The soul of the wicked, on the other hand, leaves by a lower aperture of the body.

The foregoing, taken in connection with the account of the body, is an excellent illustration of the defects of Hindu philosophers. They speculate instead of investigating. Their first duty should have been to examine the actual structure of the heart. Their speculations about the soul show the error pointed out by Dr. Banerjea: "Objects which surpassed the limits of the human understanding were pursued with the same confidence and eagerness with which the easiest questions were investigated."

Sir A. C. Lyall has thus defined Hinduism:

"A mere troubled sea, without shore or visible horizon, driven to and fro by the winds of boundless credulity and grotesque invention."†

Pandit Nehemiah Goreh well remarks, "Those who can believe that the soul of a musquito fills heaven and earth, and that there are oceans of milk, ghee, sugar-cane juice, &c., can believe anything!"‡

The most monstrous claim of all with regard to the soul will be noticed under another head.

TRANSMIGRATION.

This is taught in many places in the Upanishads. The Katha Upanishad says:

7. Some enter the womb (again after death) for assuming a body others go inside a trunk, according to their works, according to their knowledge. (See page 27)

The Brihad Aranya Upanishad says:

4. As a goldsmith, taking a piece of gold, forms another shape, which is more new and agreeable, so throwing off this body, and obtaining (that state of) knowledge, the soul forms a shape which is more new and agreeable, either suited to the world of the forefathers, or of the Gandha vas, or of the gods, or of Prajapati, or of Brahma, or of other beings. (See page 67.)

* Chhandogya Upanishad. III. 14. 3.

† Asiatic Studies, p. 3.

‡ Indian Church Quarterly Review, 1891, p. 160.

The Chhandogya Upanishad says:—

7. "Thereof he, whose conduct is good, quickly attains to some good existence, such as that of a Bráhmāna, a Kshatriya or a Vaisya. Next, he who is viciously disposed, soon assumes the form of some inferior creature; such as that of a dog, a hog, or a Chándala (see page 80).

Deussen says, "No life can be the first, for it is the fruit of previous actions, nor the last, for its actions must be expiated in a next following life."*

Karma fails to explain the origin of things. Before there could be merit or demerit, beings must have existed and acted. The first in order could no more have been produced by *Karma* than a hen could be born from her own egg. Sankarácarya ridicules the idea of an eternal succession of works and creations as a troop of blind leaders of the blind.

Deussen says:

"I need not point out, in particular here in India, the high value of this doctrine of Samsára as a consolation in the distresses, as a moral agent in the temptations of life."

The Hindu, the leading Indian journal in South India, forms a different estimate of this "consolation in distresses." "The contentment of our people is the result of moral death during centuries." It is the belief of the Hindus that all things happen according to *Karma*, and there is a common proverb, "Who can alter the decrees of fate?" The tendency, therefore, is to submit to misfortunes, instead of trying to remedy them.

Poverty and sickness are by the Hindus attributed to sins in former births, and no adequate efforts are made to remove their causes. On the contrary, the former is often the result of their extravagant marriage expenses; while the latter generally originates in bad water, filth, and other insanitary conditions in which they are content to live.

The pernicious moral effects of a belief in *Karma* are thus shown by Dr. Kellogg:

"Even when, over-constrained by the testimony of conscience, the Hindu will speak as if moral good and evil were to be rewarded and punished by a personal God, still that doctrine of *Karma* remains, and is no less fatal to the idea of responsibility. For if I am not free, if all my actions are determined by a law of physical necessity entirely beyond my control, then assuredly I am not responsible for them. Let it be observed again that these are not merely logical consequences attached to the system by an antagonist which the people will refuse to admit. The Hindus themselves, both in their authoritative books and in their common talk, argue that very conclusion. In the Puranas again and again those guilty of the most flagitious crimes are comforted by Krishna, for

* *Elements of Metaphysics*, p. 320.

example, on this express ground, that whereas all was fixed by their *Karm*, and man therefore has no power over that which is to be, therefore in the crime they were guilty of no fault. And so among the people one wearies of hearing the constant excuse for almost every thing which ought not to be, 'What can we do? It was our *Karm*.' '*

Thus even condemned murderers often view their crimes with stolid indifference.†

THE POLYTHEISM OF THE UPANISHADS.

There are numerous references to the Vedic Gods; as Yama (page 19); Aditi (page 26); Pushan (page 35); Agni (page 35); Savitri (page 48); Rudra (page 50); Indra, Varuna, Soma, Rudra, Parjanya, Viswadevas, Maruts (page 63). In the dialogue on the "number of the gods" (see page 65); it is true that the 3306 are represented as one, but this was a later idea when pantheistic notions prevailed. As a rule the authors of the Vedic hymns believed in the separate existence of the deities whom they addressed, as do the bulk of Hindus at present.

Monotheism, a belief in one God, is now accepted by all enlightened nations of the world, and educated Hindus are gradually adopting the same belief. The gods above mentioned and the other deities of the Hindu pantheon have no existence; they are mere *names*, not *realities*. " .

PANTHEISM.

Ekam evādvitīyam. 'One without a second.'*

Sarvam kalvidam Brahma. 'All this (universe) is Brahma.†

Pantheism is unmistakably taught in the Upanishads. The above are two celebrated quotations from the Chhandogya Upanishad maintaining it. The first does not mean that there is only one God, but that nothing else exists, which is a very different doctrine.

Brahma is both the material and efficient cause of creation—that is, he forms it out of himself. The following illustrations are given :

" 20. As the spider proceeds along with its web, as little sparks proceed from fire, so proceed from that soul all organs, all worlds, all the gods, all beings."‡

" 7. As the spider casts out and draws in (its web), as on the earth the annual herbs are produced, as from living man the hairs of the head and body spring forth, so is produced the universe from indestructible (Brahma).§

* For additional remarks under this head, see Pice Paper on Karma. Sold by Mr. A. T. Scott, Tract Depôt, Madras.

† *Indian Evangelical Review*, April, 1885. ‡ See page 80. § See page 78.

|| *Brihad Aranya Upanishad*, Chap. II. Vol. *Brahmana* 4.

¶ *Mundukya Upanishad*, I. 1.

"1. This is the truth: As from a blazing fire in thousand ways similar sparks proceed so, O beloved, are produced living souls of various kinds from the indestructible (Brahma) and they also return to him." *

Souls are compared to the web which the spider forms out of its own body, to sparks from a fire. "The common people," says Dr. Kellogg, "speak of the soul as being 'a part of God.' It is a portion of the supreme Ruler as a spark is of fire. Yet in the same breath they will affirm that God is *akhand*, indivisible, whence it follows that each soul is the total Divine Essence, and that is precisely the strict Vedantic doctrine!"

Bishop Caldwell has the following remarks on the pantheism of the Upanishads as expressed by the above quotations:

"God is the soul of the world; its material cause as well as its efficient cause. The world is his body, framed by himself out of himself. A consequence of this doctrine, a consequence which is distinctly taught again and again, is that God is all things, as containing all things. Every thing that exists is a portion of God, and every action that is performed is an action of God. The doctrine knows no limitations, and his incapability of being exaggerated. The basest animals that creep on the face of the earth have not merely been created by God for some good purpose, but are divine, inasmuch as they are portions of God's material form; and the most wicked actions which men, vainly fancying themselves free agents, are ever tempted to perform, are not only permitted by God, but are actually perpetrated by him, inasmuch as they are performed by his power and will, working out their ends through the human constitution, which is a part of himself.

"This doctrine differs, it is true, from the Advaita doctrine, to which alone the name of Vedantism is popularly given, that the Supreme Spirit alone really exists and that the world is unreal; but it may be regarded as questionable whether the unreality of phenomena be not preferable to the doctrine that their reality consists in their inclusion in God as parts of his totality."

Pantheism strikes at the root of all religious feeling. The essence of religion is to love, honour, and obey God, to pray to Him, to worship Him. If I am God, why should I worship myself?

The following remarks on this subject are from Professor Flint:—

"The mystical piety of India, when strictly pantheistic, knows nothing of the gratitude for Divine mercy and the trust in Divine righteousness which characterise evangelical piety. Instead of love and communion in love, it can only commend to us the contemplation of an object which is incomprehensible, devoid of all affections, and indifferent to all actions. When feelings like love, gratitude, and trust are expressed in the hymns and prayers of Hindu worship, it is in consequence of a virtual denial of the principles of pantheism, it is because the mind has consented to regard as real what it had previously pro-

nounced illusory, and to personify what it had declared to be impersonal. Hinduism holds it to be a fundamental truth that the absolute Being can have no personal attributes, and yet it has not only to allow but to encourage its adherents to invest that Being with these attributes, in order that by thus temporarily deluding themselves they may evoke in their hearts at least a feeble and transient glow of devotion. It has even been forced, by its inability to elicit and sustain a religious life by what is strictly pantheistic in its doctrine, to crave the help of polytheism, and to treat the foulest orgies and cruellest rites of idolatry as acts of reasonable worship paid indirectly to the sole and supreme Being. It finds polytheism to be the indispensable supplement of its pantheism. It is the personal gods of Hindu polytheism, and not the impersonal principle of Hindu pantheism, that the Hindu people worship. No people can worship what they believe to be entirely impersonal. Even in the so-called religions of nature the deified natural powers are always personified. It is only as persons that they are offered prayers and sacrifices."*

The pernicious effects of pantheism on Indian polytheism are thus shown by Professor Flint :

"I have said that the ability of pantheism to ally itself with polytheism accounts for its prevalence in certain lands ; but I must add that, although a power, this ability is not a merit. It is a power for evil—power which sustains superstition, corrupts the system which possesses it, deludes and degrades the human mind and heart, and arrests social progress. Educated Hindus are often found to represent it as an excellence of Brahminism, that it not only tolerates but embraces and incorporates the lower phases of religion. They contend that it thereby elevates and purifies polytheism, and helps the mind of men to pass from the lowest stage of religious development gradually up to the highest. The opinion may seem plausible, but neither reason nor experience confirms it. Pantheism can give support to polytheism and receive support from it, but only at the cost of sacrificing all its claims to be a rational system, and of losing such moral virtue as it possesses. If it look upon the popular deities as mere fictions of the popular mind, its association with polytheism can only mean a conscious alliance with falsehood, the deliberate propagation of lies, a persistent career of hypocrisy . . . India alone is surely sufficient proof that the union of pantheism with polytheism does not correct but stimulate the extravagances of the latter. Pantheism, instead of elevating and purifying Hindu polytheism, has contributed to increase the number, the absurdity, and the foulness of its superstitions."

Maya.—As already mentioned, there are differences of opinion among Orientalists as to the time when the illusion theory of later Vedantism first appears in the Upanishads. The Rev. Lal Behari Day has the following remarks on this doctrine :—

1. "It is impossible to prove that all human beings are under the influence of the 'eternal *Māyā*,' the universal illusion. For if all men

* *Antitheistic Theories*, pp. 388, 389.

are hopelessly deluded, who is to find out that they are all deluded? If I am hopelessly deluded in all my acts of self-consciousness and perception, how is it possible for me to discover that I am in a state of delusion, or that discovery itself must be delusive? To discover that I am under delusion argues at least a partial dissolution of the delusion. How have the Vaidántika philosophers found out that they and the whole human race are under the influence of universal and eternal *Máyá*? Are they conscious of such an influence? But on the supposition of the reign of universal and eternal delusion is not that consciousness itself delusive? If it be said that the fact has been discovered by divine revelation; must not the perception of that revelation as well as the comprehension of its import, on the supposition of a universal and eternal delusion, be also delusive?

2. The argument proves too much. If all men are encompassed in the net of *Máyá*, if the whole universe be unreal, then was *Vedavyás* unreal, the Vaidántika writings are unreal, the *S'árírika Sūtras*, and the *Ípanishads* are unreal, and the holiest mantras of the Vedas are unreal.

3. The Vaidántika books say that it is Brahma who has put the whole human race under the universal influence of the 'eternal *Máyá*,' and in consequence of this act of his he is termed *Máyávi Brahma*! How unworthy is such an opinion of the spotless and infinitely pure God! Can it be conceived for a moment that He delights in deceiving mankind? Can the idea be entertained in the mind that the holy God is, like a potent juggler, perpetually deceiving the whole human race?*

Deussen's extravagant praise of Hindu philosophy arises from the fact that he believes the Advaita Vedānta, with its doctrine of *Máyá*, to be his own creed. He says:

"Kant has demonstrated that space, time and causality are not objective realities, but only subjective forms of our intellect, and the unavoidable conclusion is this, that the world, as far as it is extended in space, running on in time, ruled throughout by causality, is so far as it is merely a representation of my mind and nothing beyond it."†

Deussen will be further noticed under the next head.

THE "GREAT SENTENCES" OF HINDU PHILOSOPHY.

Tat tvam asi, 'It thou art.'

Brahmāsmi 'I am Brahma.'

The above express the ultimate aim, the goal of Hindu philosophy of the '*jñāna marga*.' With reference to this claim Gauda-purnānanda says:

"Thou art verily rified, O thou animal soul, of thy understanding, by this dark theory of Maya, because like a maniac, thou constantly ravest, 'I am Brahma.' Where is thy divinity, thy sovereignty, thy omniscience? O thou animal soul! Thou art as different from Brahma

* Tract on VEDANTISM. 8vo. ½ Anna. Sold by Mr. A. T. Scott, Tract Depot, Madras.

† Elements of Metaphysics. p. 332.

as is a mustard seed from Mount Meru. Thou art a finite soul, He infinite. Thou canst occupy but one space at a time, He is always everywhere. Thou art momentarily happy or miserable, He is happy at a times. How canst thou say 'I am He?' Hast thou no shame?"*

Ramanuja, another celebrated Hindu writer, argues against similarly:—

The word *tat* (it) stands for the ocean of immortality, full of supreme felicity. The word *tvam* (thou) stands for a miserable person distracted through fear of the world. The two cannot therefore be one. They are substantially different. He is to be worshipped by the whole world. Thou art but His slave. How could there be an image or reflection of the infinite and spotless One? There may be a reflection of a finite substance; how could there be such a thing of the Infinite? How canst thou, oh slow of thought! say, I am He, who has set up this immense sphere of the universe in its fulness? Consider thine own capacities with a pure mind. Can a collection of infuriated elephants enter into the stomach of a musquito? By the mercy of the Most High a little understanding has been committed to thee, it is not for thee, oh perverse one to say, therefore I am God. Some sophists, sunk in a sea of false logic addicted to evil ways, labouring to bring about the destruction of the world by false statements, themselves deceived and deceiving the world say I am God, and all this universe is God. Their wicked device is now abundantly exposed."*

Taking the words in their plain meaning, the climax of Hindu philosophy is a blasphemous falsehood, too horrible almost to think of—for a puny, ignorant, proud, sinful mortal to say, "I am God"! Yet, according to Hindu philosophy, he is the only wise man! How true are the words, "Professing themselves to be wise, they became fools."

Deussen's Basis of our Duty to others.—In his *Elements of Metaphysics* he professes to explain this as follows:

"You shall love your neighbour as yourselves—because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. Or in the words of the Bhagavad Gītā: he, who knows himself in everything and everything in himself, will not injure himself by himself, *na hinasti ātmanā ātmānam*. This is the sum and tenor of all morality, and this is the standpoint of a man knowing himself as Brahman. He feels himself as *everything*,—so he will not desire anything, for he has whatever can be had; he feels himself as *everything*,—so he will not injure anything, for nobody injures himself." p. 336.

Deussen is evidently an incarnation of Ribhu, described in the 16th Chapter of the Second Book of the Vishnu Purana. Nidagha is represented as standing afar off, waiting till a prince should enter the city.

"Tell me," said Ribhu, "which is here the king, and which is another man." "The king," answered Nidagha, "is he who is seated on

* Banerjea's *Dialogues*, pp. 379, 408.

the elephant; the others are his attendants." "Tell me, venerable sir, which is the king and which is the elephant?" "The elephant," answered Nidagha, "is underneath, the king is above him." To this Ribhu rejoined, "What is meant by *underneath*, and what is termed *above*?" Upon this Nidagha jumped upon Ribhu and said, "I am above like the Raja; you are underneath like the elephant." "Very well," said Ribhu, "tell me which of us two is *you*; which is *I*?"

"When Nidagha heard these words, he immediately fell at the feet of the stranger and said, "Of a surety, thou art my saintly preceptor Ribhu; the mind of no other person is so fully imbued with the doctrine of unity as that of my teacher."

Deussen is unable to discriminate, which is *you* which is *I*; he asserts that we are both one.

We are to love others because they are ourselves; we need not desire anything for what others have we have; we will not injure others for nobody injures himself!

This is sheer nonsense, based on a falsehood, which will not for a moment bear the scrutiny of common sense.

The Bible rests the command, "Thou shalt love thy neighbour as thyself," not upon any such fictitious supposition, but upon the fact, that we are all children of the same Great Father in heaven, and should love as brethren.

HINDU PHILOSOPHY TRIED BY ITS FRUITS.

This is an excellent test, easily applied. The following remarks are from Bishop Caldwell:—

"The soundness or unsoundness of this philosophy and the probability or otherwise of its divine origin and authority may be estimated, like the characteristics of a tree, by its fruits. What are the visible, tangible fruits of this philosophy? What has it done for India the land of its birth?

"Has it promoted popular education, civilization, and good government? Has it educated the people in generous emotions? Has it abolished caste or even mitigated its evils? Has it obtained for widows the liberty of remarriage? Has it driven away dancing girls from the temples? Has it abolished polygamy? Has it repressed vice and encouraged virtue? Was it this philosophy which abolished female infanticide, the meriah sacrifice, and the burning of widows? Is it this which is covering the country with a network of railways and telegraphs? Is it this which has kindled amongst the native inhabitants of India the spirit of improvement and enterprise which is now apparent? Need I ask the question? All this time the philosophy of quietism has been sound asleep or 'with its eyes fixed on the point of its nose,' according to the directions of the Gita, it has been thinking itself out of its wits. This philosophy has substantially been the creed of the majority of the people for upwards of two thousand years; and if it had emanated from God, the proofs of its divine origin ought long ere this to have been apparent; but it has all this time been too much absorbed in 'contem-

plating self by means of self' to have had any time or thought left for endeavouring to improve the world. What could be expected of the philosophy of apathy, but that it should leave things to take their course? There is much real work now being done in India in the way of teaching truth, putting down evil, and promoting the public welfare; but that work is being done, not by Vedantists or quietists of any school, but by Christians from Europe whose highest philosophy is to do good, and by those Natives of India who have been stimulated by the teaching and example of Europeans to choose a similar philosophy."

"The remarks of Lord Macaulay in his Essay on Lord Bacon on the Stoical philosophy of the ancients as contrasted with the modern Baconian philosophy, which is developed from and leavened by the practical teaching of the Christian Scriptures, will illustrate the unprofitableness of the Vedantic philosophy better than can be done by any words of mine. I commend the study of that brilliant Essay to the youthful Hindu. If Sanskrit words be substituted for the Greek technical terms quoted by Macaulay, every word that he says respecting the philosophy of Zeno may be said with equal truth of the philosophy of the Gita."

A few extracts are given below from Macaulay's Essay :—

"The chief peculiarity of Bacon's philosophy seems to us to have been this, that it aimed at things altogether different from those which his predecessors had proposed to themselves.

"What then was the end which Bacon proposed to himself? It was, to use his own emphatic expression, 'fruit.' It was the multiplying of human enjoyments and the mitigating of human sufferings. It was 'the relief of man's estate.'"

"Two words form the key of the Baconian doctrines, Utility and Progress. The ancient philosophy disdained to be useful, and was content to be stationary. It dealt largely in theories of moral perfection, which were so sublime that they never could be more than theories; in attempts to solve insoluble enigmas; in exhortations to the attainment of unattainable frames of mind. It could not condescend to the humble office of ministering to the comfort of human beings.

"The ancient philosophy was a treadmill, not a path. It was made up of revolving questions, of controversies which were always beginning again. It was a contrivance for having much exertion and no progress.

It might indeed sharpen and invigorate the brains of those who devoted themselves to it; but such disputes could add nothing to the stock of knowledge. There was no accumulation of truth, no heritage of truth acquired by the labour of one generation and bequeathed to another, to be again transmitted with large additions to a third.

"The same sects were still battling with the same unsatisfactory arguments, about the same interminable questions. There had been plenty of ploughing, harrowing, reaping, threshing. But the garner contained only smut and stubble. *

"Words and more words, and nothing but words, had been all the fruit of all the toil of all the most renowned sages of sixty generations. The ancient philosophers promised what was impracticable; they despised what was practicable; they filled the world with long words and long beards; and they left it as wicked and ignorant as they found it.

"We have sometimes thought that an amusing fiction might be written, in which a disciple of Epictetus and a disciple of Bacon, should be introduced as fellow-travellers. They come to a village where the small-pox has just begun to rage, and find houses shut up, intercourse suspended, the sick abandoned, mothers weeping in terror over their children. The Stoic assures the dismayed population that there is nothing bad in the small-pox, and that to a wise man disease, deformity, death, the loss of friends, are not evils. The Baconian takes out a lancet and begins to vaccinate. They find a shipwrecked merchant wringing his hands on the shore. His vessel, with an inestimable cargo, has just gone down, and he is reduced in a moment from opulence to beggary. The Stoic exhorts him not to seek happiness in things which lie without himself. The Baconian constructs a diving-bell, goes down in it, and returns with the most precious effects from the wreck. It would be easy to multiply illustrations of the difference between the philosophy of thorns and the philosophy of fruit, the philosophy of words and the philosophy of works."

Much more do the foregoing remarks apply to Hindu philosophy. It is notorious that the men most steeped in it, the pandits, are, of all classes, the most narrow-minded, bigoted, and the greatest enemies of social progress. Judged by its fruits, Hindu philosophy, when tested, is found wanting.

CAUSES OF THE FAILURE OF HINDU PHILOSOPHY.

Some of these are the following:—

1. *Starting with False Premises.*—Two of the principal have already been mentioned :

(1.) That God is a being somewhat like ourselves, and that as we cannot create, God cannot create.

(2.) That the soul is eternal. Hence the weary round of transmigration.

Mr. Bose says of Hindu philosophers : "They had an intellect keen and argumentative, and their writings are fitted to raise the puzzling question, so well put by Lord Macaulay, viz., how men, who reason so closely and so consecutively from assumed premises fail so miserably to see the utter groundlessness of the assumptions on which their ably conducted arguments are based."

2. *A proneness to dwell on subtle distinctions instead of grasping a subject as a whole.*—The Hindu mind resembles that of Hudibras,

"He could distinguish and divide
A hair 'twixt south and south-west side."

One great difference between a good and a bad lawyer is that the latter takes up some subordinate point, while he fails to see the main issue on which the case turns. Sir Monier Williams says that a Hindu disputant has captious propensities, leading him to be quick in repartee, and ready with specious objections to the most

conclusive argument. Mr. R. C. Bose says, even of the Hindu master-minds, that they were defective in the following respects:—

“A view broad and comprehensive, an investigation calm and persevering, a thorough sifting of evidence, and a cautious building up of generalisations, in a word for all those processes of research and reasoning which are the basis of reliable science.”*

3 *A tendency to Speculate instead of Investigate.*—This is a radical defect to the Hindu mind. Mr. Bose gives the following illustrations:—

“The Hindu geographer does not travel, does not explore, does not survey; he simply sits down and dreams of a central mountain of a height greater than that of the sun, moon, and stars, and circular oceans of curds and clarified butter. The Hindu historian does not examine documents, coins, and monuments, does not investigate historical facts, weigh evidence, balance probabilities, scatter the chaff to the winds and gather the wheat in his garner: he simply sits down and dreams of a monster monkey who flies through the atmosphere with huge mountains resting on the hairs of his body, and constructs thereby a durable bridge across an arm of an interminable ocean. The Hindu biographer ignores the separating line between history and fable, invents prodigious and fantastic stories, and converts even historical personages into mythical or fabulous heroes. The Hindu anatomist does not dissect, does not anatomize, does not examine the contents of the human body; he simply dreams of component parts which have no existence, multiplies almost indefinitely the number of arteries and veins, and speaks coolly of a passage through which the atomic soul effects its ingress and egress.”

“The Hindu metaphysician does not analyze the facts of consciousness or enquire into the laws of thought, does not classify sensations, perceptions, conceptions, and judgments and cautiously proceed to an investigation of the principles which regulate the elaboration of thought and processes of reasoning;—he simply speaks of the mind as an accidental and mischievous adjunct of the soul, and shows how its complete extinction may be brought about by austerity and meditation.”†

“The country has had enough of poetic and speculative intellect, and what it needs now to enable it to march alongside of the foremost nations of the world is a little of that cast of mind which may be called *scientific*.”

4. *A want of Common Sense.*—There are men who are well styled “learned fools.” They possess a great amount of knowledge, but seem incapable of making any wise use of it.

Hindu philosophers framed certain theories, and then proceeded to draw from them a long train of conclusions. They did not think of testing their reasoning, where practicable, by the evidence of the senses, nor by its application to the affairs of ordinary life. Indeed, as Sir Monier Williams says, “the more evidently physical and metaphysical speculations are opposed to common sense, the more favour do they find with some Hindu thinkers. Common sense

* *Heterodox Philosophy*, p. 7.

† *Ibid*, pp. 8-10.

tells an Englishman that he really exists himself and that everything he sees around him really exists also. He cannot abandon these two primary convictions. Not so the Hindu Vedantist."

5. *Accepting Illustration for Argument.*—One illustration may appear to prove one thing, but another may be adduced leading to an opposite conclusion. It is sometimes said, "As there is only one sun in the sky, so there is only one God." This is a great truth, but the reasoning is no better than the following, "As there are innumerable stars in the sky, so the number of gods is countless."

The main proof adduced for the doctrine of *Maya* is that a rope may be mistaken for a snake, or that in a dream things appear to be real. This has been considered under "*Maya*." See pages 39, 40. Dr. Robson says:

"I once asked a pundit to state logically his argument that man's spirit was sinless, which he did as follows:

Man's spirit is sinless,

Because it is distinct from the sin which man commits;

For all things are distinct from that which they contain, as the water of a muddy stream is distinct from the mud which it contains;

But so is the spirit of man distinct from the sin which it may be said to contain:

Therefore it is sinless. *

"This was an attempt to put into a logical form the stock argument used by the Hindus—Spirit is free from sin as water is distinct from all the dirt which may be mingled with it." *

6. *Its proud Dogmatism.*

Dr. Murray Mitchell notices

"the hard dogmatism and the unbounded self-assertion of all the schools. It would be an immense relief if one word betokening distrust of their own wisdom were uttered by those teachers—such as we have heard occasionally proceeding from the Vedic poets; but there is no such word. Each theorist moves with head erect, possessed of absolute faith in his own omniscience. It never occurs to him either that there are matters with which the human mind had no faculties to deal, or that truth unveils her treasures only to the humble."

Their vagaries are even asserted to have a divine origin.

"The Hindu philosopher," says Mr. Bose, "claims prophetic functions, pretends to either miraculous insight or preternatural intercourse with superior beings, and brings out his excogitation as revelation to be implicitly believed in; not as results of philosophic enquiry to be tested by the ordinary appliances of the logical science. He is the guru, heaven-appointed or self-raised teacher,

* *Hinduism*, pp. 324, 325.

and his utterances must be accepted as divine revelations; while all sorts of woes are pronounced upon those impious wretches who have the audacity to call in question a jot or tittle of his sayings."

Pope calls pride the "never-failing vice of fools," and asserts that it is one of the chief causes of wrong judgments:

"Of all the causes which conspire to blind
Man's erring judgment, and misguide the mind,
What the weak head with strongest bias rules,
Is pride, the never-failing vice of fools."

7. *It failed, like all other attempts, to solve the insoluble by mere human reason.*

Europe has had its succession of philosophers, from the days of Pythagoras downwards, who have indulged in speculations like those of Kanada and Kapila. Lewes, in his *Biographical History of Philosophy*, makes the following confession: "Centuries of thought had not advanced the mind one step nearer to the solution of the problems with which, child-like, it began. It began with a child-like question; it ended with an aged doubt. Not only did it doubt the solution of the great problem which others had attempted; it even doubted the possibility of any solution. It was not the doubt which begins, but the doubt which ends inquiry; it had no illusions." It is also admitted "as a saddening contemplation," that the "failures of the philosophy of the ancient world were only repeated with parallel experience by the modern."

It may, however, be said that of all attempts to solve the riddle of the universe, that of Hindu philosophy is the maddest and most blasphemous.

The Bible well says, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven, what canst thou do? It is deeper than hell, what canst thou know?"

A revelation from God Himself is needed.

A PRAYER OF THE UPANISHADS.

The epithet applied by Dr. Mohendra Nath Sircar to Hindu philosophy, "transcendental nonsense," expresses its general character. Max Müller characterises the bulk of the Upanishads as "rubbish," "twaddle." On the Brahmanas he is still more severe: "These works deserve to be studied as the physician studies the twaddle of idiots and the ravings of madmen."*

But, as Max Müller says, there are "fragments as gold" amid the heaps of rubbish. Perhaps in the whole range of the Upani-

* *Ancient Sanskrit Literature*, p. 390.

shads there is nothing more touching that the following from the Brihad Aranya Upanishad :

“From the unreal lead me to the real;
From darkness lead me to light;
From death lead me to immortality.”

The above words, in their true sense, should express the most intense desire of our hearts ; they contain petitions which should be earnestly offered by every human being.

The question arises, to whom should such prayer be addressed ?

Should it be to the *nirguna* Brahma of Hindu philosophy ? He is represented as existing in a state of dreamless repose ; the most earnest cries do not reach him.

Should it be addressed to the *saguna* Brahma, endued with *sattva*, *rajas*, and *tamas* ?

Both representations are deeply dishonouring to God ; they are both *unreal* ; the fictions of ignorant men, who imagined gods after their own evil hearts.

The *real* is the one true God, the great Creator of the universe, worshipped by the Aryans before they entered India as DYAUSH PITR, Heaven Father. Let our prayer be addressed to Him as our Father in heaven, who first breathed into our nostrils the breath of life, and by whom we are preserved every moment. We live upon His earth ; every thing we have belongs to Him.

What is the duty of a child to a father ? He should love him ; he should delight in his presence, he should often speak to him ; he should obey him cheerfully, honour him, and seek in all things to please him.

Have we thus acted towards our Father in heaven ? Alas, no. We have been disobedient, rebellious children, giving the honour due to Him to others. Though we deserve to be shut out for ever from His holy presence, He yearns over us with a father's love, and earnestly invites us to return to Him. Jesus Christ taught this by the beautiful parable of the Prodigal Son.

A son asked from his father the portion of goods that fell to him. As soon as he had received it, he went to a far country, where he soon spent all he had among wicked companions. He was so poor that he was sent to take care of swine, and so hungry that he would gladly have filled his belly with some of the food that the swine did eat.

Afterwards he thought that while he was starving, his father's servants had enough and to spare. Then he said to himself, “I will arise and go to my father, and will say to him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.” As soon as his father saw him coming, he ran, fell on his neck, and kissed him. Then the father said to his

servants, 'Bring forth the best robe and put it on him ; and put a ring on his hand, and shoes on his feet.' He also ordered them to make ready the daintiest food. Full of joy, he said, "This my son was dead and is alive again ; he was lost and is found." Luke·xv.

This parable is a faint emblem of God's willingness to receive repenting sinners.

But God is more than our Father ; He is also our King. Satisfaction is needed for His broken law. This was given by the death of Jesus Christ, and now pardon is freely offered to all who seek it in His name.

Repentant children are drawn far more closely to God than those who are merely His children by creation. They are His *redeemed* children ; Jesus Christ is their Elder Brother. What will He do for them ?

They will have a father's *eye* to watch over them. Wherever they are, by day or by night, they can never be out of His sight. They will have the *ear* of a father to listen to their requests. An earthly parent cannot always give his child what he needs, but God has all power. They will have a father's *hand* to guide and protect them. Earthly parents, even though wise, may err ; they may be too weak to deliver from danger. Not so with God. They will have a father's *home* to receive them at last. All who love God here will be taken to the "many mansions" prepared for them above, there to dwell for ever.

Oh the happiness of having God for a Father ! The greatest king could not do for you what God can ; His wealth can never fail ; His power can never become weak ; His love knows no decay.

The Lord Jesus Christ, the true and spotless (nishkalank) Avatara, says, "I am the way, the truth, and the life ;" "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Read His wondrous history as recorded in the New Testament, and then you may well exclaim, "Lord, to whom shall we go ? Thou hast the words of eternal life."

Humbly making the confession to God, "Father, I have sinned and am no more worthy to be called Thy son," take refuge in the Lord Jesus Christ, accepting His gracious offer. Then He will fulfil the prayer.

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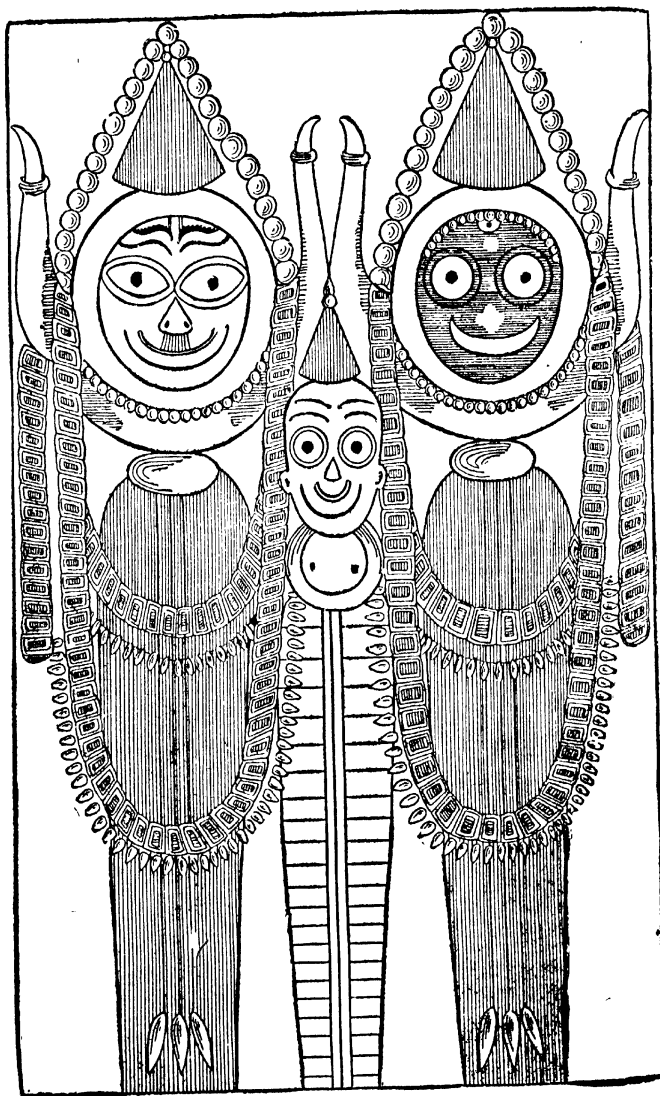
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Prefatory Note.

THE accounts of the Temple, its contents, and the pilgrims to whom it is frequented, are given *verbatim*, though abridged, from the following works :—

• DR. RAJENDRALALA MITRA'S *Antiquities of Orissa*, 2 Vols. royal quarto published in 1875 "under orders of the Government of India." In 1868 Dr. R. Mitra was deputed to visit Orissa, to secure "An accurate description, illustrated by plans, measurements, drawings, or photographs and by copies of inscriptions—of such remains as most deserve notice with the history of them so far as it may be traceable, and a record of the traditions that are retained regarding them." In addition, Dr. Mitra wished "to notice prominently such points in them as were calculated to throw any special light in the social history of the ages which they referred." The above work, which is splendidly illustrated is the result.

HUNTER'S *Imperial Gazetteer of India*. Nothing need be said about this well-known work, also issued under the sanction of the Government of India. Sir W. W. Hunter's previous volumes on Orissa gave many special advantages for giving an account of Puri in his *Gazetteer*.

STERLING'S *Orissa*. Mr. Sterling was stationed for some years in Orissa, and was Persian Secretary to the Government of Bengal.

The sources of information are, therefore, most reliable.

J. M.

MADRAS, December 1894.

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OF
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ON THE MOST TRUSTWORTHY AUTHORITIES,
IS
DEDICATED
TO
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THE TEMPLE OF JAGANNATH

AT

PURI.

INTRODUCTION.

Celebrity of the Temple.—The principal river of India is called *the Ganges*, THE RIVER; in like manner, the most sacred place in India is called *Puri*, THE CITY. The moment the pilgrim crosses the Baitarani river and enters the district in which the city is situated, he treads on holy ground. But thrice holy is the Blue Hill, the Purushottama *Kshetra*, the abode of the best of men. Such is the sanctity of the place that all distinctions of caste are lost, and the Brahman may take the sacred food from the hands of the Chandala. A Hindu tract says of the temple, "Even Siva is unable to comprehend its glory; how feeble, then, the efforts of mortal men!" One of the tanks is called the "White Ganges." The water in it is said to be real Ganges water, brought thither underground, so that bathing in it ensures the merit of bathing at all the sacred places which the Ganges laves. A part of the sea shore is called *Swarga Dwara*, 'The gate of heaven.' Here thousands of pilgrims come to die—lulled to their last sleep by the roar of the ocean.

Some account of this famous place and its temple will now be given.

Orissa.—Orissa, the province in which Puri is situated, lies to the south-west of Bengal, along the coast. It extends from a little beyond the mouth of the Subanrekha to the Chilka Lake. The area is 24,000 square miles,—about the size of Oudh or Ceylon, but the population is only about 5 millions. A great part of the interior consists of rugged hills, covered with jungle, and infested by wild beasts. The name is derived from *Odradesa*, the country of the *Odras*. In ancient times it was called *UTKALA*. Orissa, which has been the *Punya Bhumi*, the holy land of the Hindus, for about 3000 years, is one of the most backward provinces in India. Only in late years, under western influence, has it begun to improve.

Puri is situated on the coast, about 250 miles south-west of Calcutta, and 50 miles south of Cuttack, the chief town in Orissa. Low sandy ridges separate it from the shore, on which broad waves of dazzling foam break with ceaseless roar. The water is

so shallow that even sea-going country boats cannot approach nearer than half a mile of the shore.

Puri is a city of lodging houses, being destitute alike of manufactures or commerce on any considerable scale. The streets are mean and narrow, with the exception of the principal avenue, which leads from the temple to the country-house of Jagannath. The houses are built of wattle, covered with clay, raised on platforms of hard mud about 4 feet high, and many of them gaily painted with scenes from Hindu poems. The ordinary resident population is about 24,000; but during the great festivals the number is sometimes swollen by a lakh of pilgrims.

History.—The early history of Puri is very doubtful: It is, however, certain that from about 400 B.C. to 300 A.D. Orissa was mainly Buddhist. This is proved by its Buddhist caves and its rock-cut edicts of Asoka, the famous Buddhist king. The legend is that Khema, a disciple, took a tooth from the funeral pile of Buddha, and gave it to Brahmadatta, king of Kalinga, who built a magnificent temple for its reception. The place where it was kept was called *Dantapura*, 'the city of the tooth.' About 300 A.D., the king of Kalinga was in sore trouble from his enemies. To save the tooth, he told his daughter to hide it in her hair and take it to Ceylon. There it was received with great honor, and placed in a splendid temple.

The change from Buddhism to Hinduism was gradual. The Brahmans persuaded the people that he who was called Buddha was no other than Vishnu, and that kindness to all living beings was one of his commands.

Legends.—The legendary accounts of the temple given in the Skanda Purana, Kurma Purana, and the Narada Purana differ in several respects. The following is abridged from the Utkala Khanda of the Skanda Purana:

Brahma sought the aid of Narayana to provide means for the salvation of created beings. Upon this Narayana said: "On the northern shore of the sea, to the south of the Mahanadi river, there is my favorite abode. Alone it can confer all the blessings which are derivable from all the other sacred places on the earth put together. On the Blue Hill near the sea shore, to the west of the Kalpa fig tree, there is a fountain known under the name of Rohini; dwelling near it men may behold me with their carnal eyes, and, washing off their sins with its water, attain equality with me." Brahma repaired to the sacred spot, where he saw a crow changed into a counterpart of Vishnu, by drinking of the water of the fountain.

In the earliest stage of its existence, Puri, says the Purushottama Mahatmya, was a forest having the Blue Hill in the centre, with an all-bestowing Kalpa tree on its brow; the sacred fountain of Rohini to the west of it, and on its side an inimitable

image of Vishnu in sapphire (a precious stone of a blue colour). A pilgrim of great sanctity, who had seen it in this state in the Satya Yuga, reported its existence to Indradyumna, a prince who reigned at Avanti, in Malwa. The Raja conceiving a desire to worship this famous image, journeyed to Orissa with all his court.

When Indradyumna reached Puri, he was greatly distressed to learn that the blue image had sunk under the golden sand of the sea, and departed to the region of Pátála. He was comforted with the assurance that if he performed a thousand horse sacrifices, he would establish images which would ensure the same blessings. When the sacrifices were completed, the Raja was informed that a large log, of *nim* wood, impressed with the conch shell, discus, mace, and lotus, had come floating on the sea, and reached the shore. Transported with joy, the Raja ran to the sea-shore, embraced the sacred log, and had it speedily deposited within a sacred enclosure. He then summoned the most skilful carpenters to fashion it into a noble image; but though they applied their sharpest instruments, no impression could be made upon the wood. The Raja began to despair; but at this junction a very aged man, much afflicted with elephantiasis, came and requested permission, to try his skill. The court first ridiculed the idea, but eventually the Raja gave permission, and with his suite accompanied the old man to the enclosure. With the first blow of his axe, the chips of wood began to fall; and the Raja, convinced of his ability, gladly committed the sacred work to his charge. The old carpenter agreed to complete it on one condition, that the house wherein he laboured should be sealed up, and that no one should enter it for 21 days; to which the Raja agreed. The Raja's patience lasted for some time; but overcome by the contemptuous reproaches of his queen, on the 15th day he broke the seals and entered the place where the old man had been working. He found no one; the carpenter had vanished, and the Raja, convinced that Visvakarma himself had come to help him, bewailed his own folly. On examination, it was found that the divine architect had formed *three images*, Jagannath, Balabhadra, his brother, and Subhadra, his sister; but from being disturbed in his labours he had left the images without legs, and with only stumps of arms. In this imperfect shape the gods chose to remain.

The Raja's next care was to erect a splendid temple, and establish the worship of the three wonderful images in a suitable manner. Proceeding to heaven, he asked Brahma himself to consecrate his temple, but he had to wait three yugas of years till Brahma had finished his meditations. Meanwhile the temple had become covered with sand. When Raja Golomadhob discovered it, he claimed it as his own. Indradyumna returned and disputed with Golomadhob the proprietorship of the temple. The sacred turtles in one of the great tanks gave their evidence, declaring

that Indradyumna had compelled them to carry its stones ; by which they had become so hot as not to grow cool, during the three yugas of years which had since passed. The fame of the temple was established, and pilgrims flocked to it from all parts of India.

The present temple is said to have been built by Raja Anagabhima Deva. He ruled all the country from the Hughli to the Godavari. Unhappily he killed a Brahman, and the rest of his life was spent in endeavouring to expiate his guilt. It is said that he bridged 10 broad rivers, constructed 152 ghats, and countless other public works. Among the temples which he built was the shrine of Jagannath. Gold and jewels to the value of 15 lakhs of measures of gold were set apart for the work. For 14 years the artificers laboured, and the temple was finished in 1198, A. D.

THE TEMPLE.

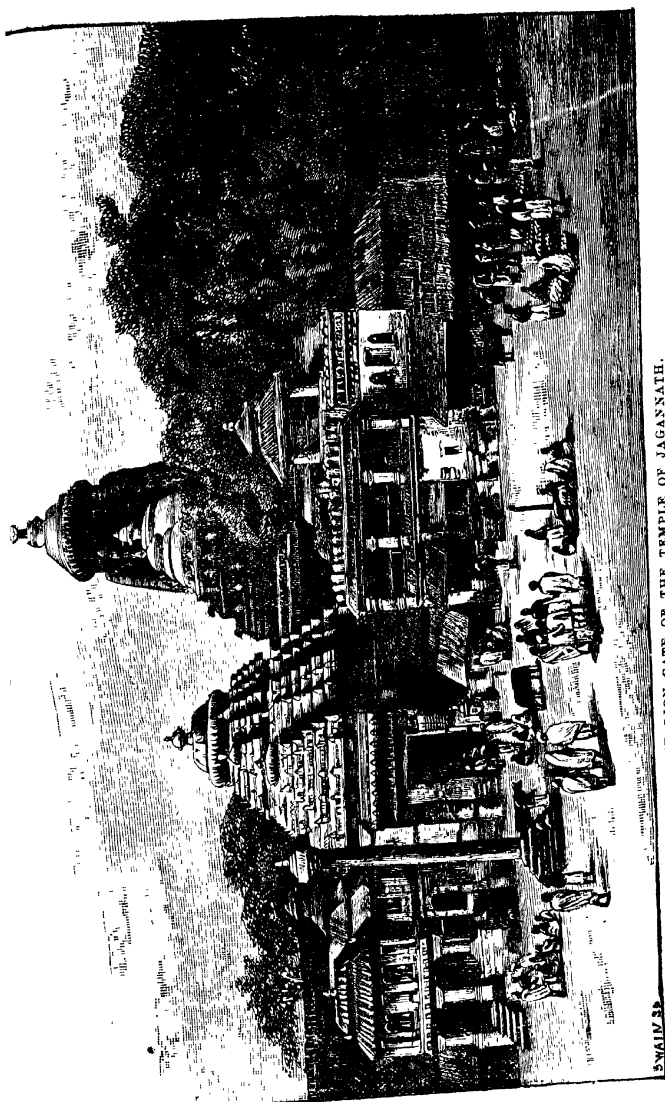
The Great Temple is situated nearly a mile from the shore, at the western end of the main street of the town. It stands on a mound about 20 feet above the level of the surrounding ground, which has been ennobled by the high-sounding title of Nilagiri, or the 'Blue Hill.' A Buddhist building, held in high esteem, formerly occupied the spot. The new temple was erected on its ruins, and inherited its sanctity.

The enclosure is nearly in the form of a square, 665 feet by 644. The walls are about 22 feet high, capped with battlements. They did not form part of the original plan, and conceal the temple. The first walls were low, affording a good view of the building. The high walls were afterwards erected to protect the temple from foreign invaders.

There is a large gateway on each side of the enclosure, that on the east being the finest. It is a square building, with a pyramidal roof, and loaded with sculptures, some of the statues being life size. The door-frames are of dark stone, profusely carved. The doors are of shal wood and coarse make. On each side of the entrance there is a colossal crouching lion: hence the doorway is called the 'lion gate.' The northern gate had two elephants for guards; and the southern gate, two horses, but both have been taken away.

In front of the eastern gateway there is a beautiful pillar 25 feet high, formed of a single stone. The carvings on the pedestal are exquisite. The pillar was originally square, but the angles were repeatedly cut off, and it has now 16 sides. There is a figure of a monkey on the top. The total height is about 35 feet. This pillar was originally set up before the Sun Temple at Konarak and thence brought by the Mahrattas in the early part of last century.

Caste how far observed.—It has been mentioned that Pu



WITH VIEW GATE OF THE TEMPLE OF JAGANNATH.

is so holy that their all distinctions of caste are lost. This probably arose from the fact that it was originally a Buddhist temple, to which all freely found entrance. The same freedom was long allowed after it became Vaishnava, but now it closes its gates against the low caste population. But even at the present moment no hard-and-fast line exists between the admitted and the excluded castes; and the priests are said to be much less strict to mark the disqualification of caste in pilgrims from a distance, than among the non-paying local populace.

Outer Compound.—Entering the enclosure by the lion gate, a flight of 21 steps is seen leading up to the temple. To the right of them is a row of shops for the sale of the Mahaprasad, or sacred food. The landing on the top of the stairs is narrow, and usually littered by the trays and pots of the dealers in the sacred food of the divinity.

To the right is the *Snana Vedi*, the bathing platform, where the images are bathed at the festival of Snana Yatra. Nearer the gate is a small building where Lakshmi takes her seat to behold the bathing. On the left side of the gate there is a corresponding building to which the goddess resorts to receive Jagannath on his return from his annual excursion.

Farther to the left, there is a large cook-room in which the Mahaprasad is prepared. A covered way leads from it to the temple.

Near the middle of the enclosure to the north there is a miserable little brick house, enjoying the high-sounding name of Vaikuntha, the heaven of Vishnu. Here rich pilgrims who wish to endow the temple are brought for the performance of a ceremony called Atkiabandha.

Inner Compound.—Within the outer compound, there is a double inner wall, 11 feet apart, enclosing the inner compound in which the temple and numerous other buildings stand. The latter may first be noticed.

The pipul, or bo tree, forms an important part of Buddhist worship. It is represented in the enclosure by a tree, called *Kalpa-vriksha*, noted for making barren women fruitful. Women who wish to have a son, spread the hem of their *sari* under the tree, and remain waiting in expectation of a fruit dropping on it from the tree. Should this happen, they retire satisfied that their object will be accomplished. The *Kapila Sanhita* thus sings the praises of the tree:

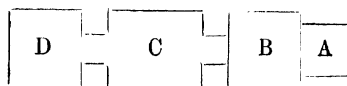
“Whoever stands under the shadow of this tree, immediately clears himself from the sin of killing Brahmans. Of him who walks round the tree and then worships it, Hari remits all the sins committed in the course of a hundred generations.”*

**Antiquities of Orissa*, Vol. II. p. 115.

Close by it is an open pillared choultry, called *Mukti-mandapa*, the hall of salvation, where pandits daily assemble to expound the sastras. It is a rectangular building, 38 feet square. A little beyond it is a small tank, called *Rohini kunda*, a dip in which changed the crow in the legend into Vishnu, (see page 6). An image of the crow with 4 hands is preserved on a stone-slab close by.

There are, in addition, about 50 small shrines of gods and goddesses; as different incarnations of Vishnu, Lakshmi, Siva, Surya, Hanuman, Sitala, Ganesa, Mangala, &c.

Great Temple.—This includes four distinct buildings, opening one into the other.



The part opposite the lion gate, marked *A*, is called the *Bhogmandir*. It is 80 feet square, and 120 feet in height. Here the food prepared by the temple cooks is presented before the idol, after which it is sold as holy.

Next to the *Bhogmandir* is the *Natamandir*, or dancing hall for the musicians and dancing girls to amuse the god, marked *B*. It is divided by 4 rows of pillars, which are square and totally devoid of ornament.

Next to the *Natamandir*, is the *Jaganmohan*, Audience Chamber, marked *C*. It is divided by square pillars into a nave, or central part, and two side wings. It is called the Audience Chamber as here the pilgrims are allowed to look into the door of the shrine and see the god.

A bar of sandal wood prevents entrance into the *Deul* or shrine, marked *D*. Persons paying largely are allowed to cross the bar and enter the shrine. Those having special permits, which cost from Rs. 500 to 5,000, enter by the southern gate, and have the right of entering the sanctum or holy place. The sanctum is so dark that without the aid of a lamp nothing is visible within it even at midday. Going thrice round the temple at noon with the sun glaring on the whitewashed houses all round, the pupils of the eyes contract so much that nothing can be seen at first on entering the dark room. The same thing occurs at night when a person leaves a room brightly lighted. At first he can see nothing, but the pupils admitting the light expand, so that afterwards the objects around can be seen more or less distinctly. The priests of the temple persuade the pilgrims that it is on account of their sin, they cannot see the divinity. When they remain in the sanctum for a little time, sin is destroyed by devotion and the divinity becomes visible!

"Another miracle," says Dr. R. Mitra, "constantly dinned into the ears of the faithful, is, that the roar of the sea, which is distinctly audible at a distance of 5 miles, is never permitted to enter the precincts of the sacred enclosure, though it stands well within a mile of the sea. This is attributed to the mandate of the divinity. The roar was so loud that it so frightened Subhadra, that her hands shrank and contracted within her body. Her brother, thereupon, forbade the sea to send its roar within the temple. A more natural and simple solution of the miracle, however, is offered by the fact, that the high walls round the enclosure intercept the waves of the sound, and the din of the crowd within, and the courtyard is at visiting times always densely crowded, drowns whatever sounds come over them."*

"The smaller niches and recesses in the body of the temple and of the Porch or Audience Hall, have a great number of statues, 3 to 5 feet high, of men and women in different attitudes and rampant lions. A few of the human figures are disgustingly obscene."†

Images of Jagannatha and his Companions.—There are three images, Jagannath, his brother Balabhadra or Balarama, and his sister Subhadra.

The legend is that Vishnu took two hairs, a white and a black one, and that these became Balabhadra and Krishna, the children of Devaki. Balabhadra was of a fair complexion, Krishna was very dark. He and Krishna grew up together, and somewhat similar exploits are told of him. He first distinguished himself by killing the great Asura Dhenuka, who had the form of an ass. When attacked by the demon, Balabhadra seized him by the legs, and whirled him round till he was dead. He was called Madhupriya, the wine-loving Balabhadra. Once when drunk, he called upon the Yamuna river to come to him that he might bathe. His command not being heeded, he plunged his ploughshare into the river, and dragged the waters whithersoever he went, until they were obliged to assume a human form and beseech his forgiveness. This action gained for him the title of Yamunabhid, breaker of the Yamuna. He died just before Krishna, as he sat under a banyan tree in the outskirts of Dwaraka.

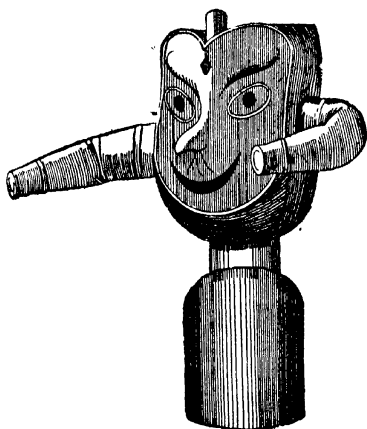
Subhadra was the daughter of Vasudeva, sister of Krishna and wife of Arjuna. Balabhadra, his elder brother, wished to give her to Duryodhana, but Arjuna carried her off from Dwaraka at Krishna's suggestion. She appears specially as sister of Krishna in his form Jagannath. Dowson, in his *Classical Dictionary of Hindu Mythology*, refers to a well-known tradition concerning them.

The images are made of *nim* wood, which is hard, and from its bitter taste proof against the ravages of insects. The *Niladri Mahodaya*, a local Mahatmya, describes in detail the different

* *Antiquities of Orissa*, Vol. II. p. 121.

† *Antiquities of Orissa*, Vol. II. p. 118.

parts of the images. According to it, the image of Balabhadra



BALABHADRA.

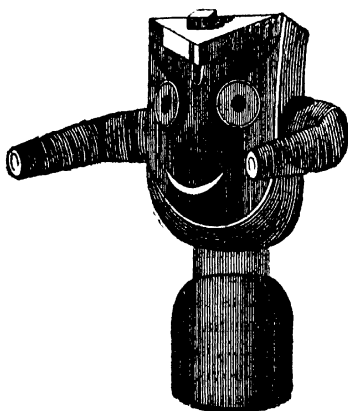
should have a total length of 85 yavas or barley corns—but the word is so used as to imply a finger's breadth. This would give a total height of 6 feet. Of this total, $18\frac{1}{2}$ yavas are assigned to the lower part, a solid block, rounded in front, and on the top, but flat behind. Over this comes the waist. The top over this is shaped like an armorial shield, rounded below, but cut into two curves above. This is divided by paint into two parts, one called *pridaya*, or breast, and the other, the face.

The former should be 9

yavas in height, and the latter 47 yavas. The face is divided into 3 parts: 1st the mouth from the chin (indicated by paint only) 11 yavas; 2nd, the face proper from the mouth to the forehead, 11 yavas; and 3rd, the head or hood (*phana*), 5 yavas. The mouth is indicated by paint in the form of a crescent. The nose is large and very much hooked. The nostrils are indicated by two red spots. The space between the cheeks is hollowed to bring out the nose; and the eyes, which are oval, placed on the inclined surface, look as if they were obliquely set, the outer corners rising upwards. There is no carving or painting of any kind to indicate the ears. The head is scalloped into two arched forms, projecting forward in some fancied resemblance to the head of a serpent. On the crown of the head there is a rounded knob, rising about 4 inches. Seen in profile, or sideways, the face has a nearly straight line with two hooked projections. The arms project laterally and horizontally in a line with the mouth, and the forearms project forward, ending in stumps without any hands. The body is carved out of one block of wood, and the arms and the forearms are nailed to it. The colour of the image is pure white. The proportions given are not now strictly followed. The stump below is made much larger to prevent the image from tumbling. The picture above shows the image as it is now made, and divested of all clothing.

The image of Jagannatha differs from the last in having circular eyes, a straight head line, and square knob on the head, and black colour. Its nose is as large and hooked as that of Balabhadra, but

placed on a black ground in a dark room, it does not appear quite



JAGANNATHA.

so prominent. The mouth is crescent shaped. The size is slightly shorter than that of Balabhadra, the total being 84 yavas.



SUBHADRA.

The image of Subhadra differs from the last two in being of a yellow colour, and having a rounded head. Apparently the image has no arms, but I am told that under the clothing there are two short stumps hanging by the side, and closely set against the trunk. The eyes are oval, and the nose is not quite as much curved as that of the preceding two. Its total height is 52 yavas.

Besides the 3 images, there is what is called the *Sudarsana-chakra*, a circular pillar about 6 feet long, marked with cross lines.

As the 3 images are dressed in a variety of ways several times every day, with turbans of various styles, chadars, golden hands, and other accessories, and no one can see the images in a nude state except the priests employed in dressing them, the true character of the images cannot readily be known. "No amount of dressing, however can hide their innate deformity. They are exceedingly ugly, and the most hideous caricatures of the 'human force divine.'"^{*}

The throne on which the images are placed is of stone, a platform 4 feet high and 16 feet long. It is called the *Ratnavedi*, or 'jewelled altar;' but it is totally devoid of ornament. The images are arranged in a line, the Sudarsana at the extreme left, then Jagannatha, then Subhadra, and lastly Balabhadra. In front of them are several metal images, among which that of Lakshmi is most prominent.

Establishment.—The establishment connected with the temple

^{*} The whole of the preceding account of the images is taken from Dr. R. Mitra's *Antiquities of Orissa*, Vol. II. pp. 121-123. The drawings have been carefully copied, so that they are faithful representations of the woodcuts.

is immense : it includes 36 different kinds of offices, some of which are subdivided into several more. About 640 persons are required to fill up all the appointments, of which a few may be mentioned. There is the officer who takes Jagannath to his bed ; another who wakes him ; one who gives him water and a toothpick to wash his face and mouth ; an officer to give him rice ; another to give him betel ; a washerman to wash his clothes ; an officer to count his robes ; another to carry his umbrella ; another to tell him the hours of worship. Besides all these there are about 400 families of cooks and 120 dancing girls. The priests number in all several thousands, who also have different grades of employment, and many of whom are exceedingly rich. Some priests perform the internal service of the temple and present the pilgrims to the idol. *Pandas* are pilgrim hunters, employed to entice pilgrims to come to Puri. The whole establishment is placed under the supervision of the Raja of Khurda, in the neighbourhood. His estate formed the last portion of territory held by the independent Hindu dynasty of Orissa. It was confiscated in 1804 when the Raja rose in rebellion. The late holder of the title was convicted of a cruel murder, and was in 1878 banished to the Andaman Islands. The Raja has no independent powers : still, he enjoys great respect as the hereditary guardian of the temple.

Dresses of the Images.—The images appear under very different garbs at different times of the day, and on ceremonial occasions. Each dress is called a *Bhuyi* or *Vesa*, and to make the *Bhuyis* significant, the heads, the hands and the bodies of the images are so enveloped in cloth and other accessories, that their



JAGANNATH DRESSED.

appearance is completely changed. The first *Bhuyi* is the simplest. It is put on when the divinities are supposed to rise from their beds, and is called *Mangalārati-vesa*. Then comes the *Avakāsa-vesa*, the leisure hour dress, in which the divinities pass a good part of the morning. It is replaced by the *Prahara-vesa*, or the afternoon dress. The next is *Chandalalāgi-vesa*, or that which the divinities put on when they smear themselves with sandal-paste. The most important in the eyes of the faithful is the *Bada-sringāra-vesa*, or court dress, which is put on soon after

lusk, immediately after the *Sandhyā-dhūpa* or evening meal. Of occasional dresses, the *Buddha-vesa* or the garb of Buddha is significant as suggestive of the relation of Jagannatha to Buddha. This dress is put on on certain days in the month of April. In the

Dāmodara-vesa Jagannatha is dressed like a child, and then tied to a post by a rope round his waist. This is emblematic of an incident in the life of Krishna, who, when a little boy, had stolen curds from a neighbour's house, and his mother had tied him up to a post by way of punishment. The *Pābandi-vesa*, a tying by the feet, is a representation of another incident of the same kind. In the *Vāmana-vesa*, put on in the mouth of Bhādra, the god appears as a dwarf holding a big umbrella to typify the dwarf incarnation of Vishnu. The other incarnations are also represented. Immediately after the Bathing festival, the god is provided with a trunk, and made to represent Ganesa, whence the name of the dress, *Ganesa-vesa*.

Daily Service.—It begins at early dawn with the ringing of bells to arouse the divinities from their slumbers. The ringing is done from the Porch and the temple doors are then opened. The ceremonials which follow are called *Dhūpas*, terminating at 11 P.M. with the offering of bedsteads, and a request to the divine images to retire for rest. The food offerings are all brought into the sanctuary and placed before the throne; but the quantities so brought at different times are small. At the 4 principal meals, viz :—(1) the *Sakāla Dhūpa*, or breakfast; (2) the *Dvīprahar Dhūpa*, or dinner; (3) the *Sandhyā Dhūpa*, or luncheon; and (4) the *Badasringār bhoga*, or supper, very large quantities of dressed food is prepared, and these are laid out in the *Bhogmandir*, and the doors being thrown open, the divinities enjoy the sight of them from their throne, even as they do with reference to what are brought within the sanctuary. The special offerings of devotees are, also, all placed in the *Bhogmandir*, not in the sanctuary, except in the case of offerings made by the Raja of Khurda, which are all taken to the immediate presence of the divinities. One special offering of the Raja of Khurda is called *Gopāla-vallabha*, or sweet-meat prepared in the palace of the Raja at Puri, and sent in daily. Like the rest of his offerings it is, after consecration, sold to pilgrims, and the proceeds credited to the Raja's private account. The time devoted to each of the 4 meals is one hour, and during that period the gates of the inner enclosure are closed; and every meal is concluded with music, singing, and dancing in the Dancing Hall.

MAHAPRASAD, OR SACRED FOOD.

The priests impress upon the pilgrims the impropriety of dressing food within the holy city, and the templè kitchen thus secures the monopoly of cooking for the multitude. The cooks employed are of the lowest caste, but after the food is offered to the divinity, it is called *Mahaprasad*, and esteemed the holiest of the holy in the universe, and the highest gods are blessed if they can partake of it. A single particle of it is sufficient to wash off the moral taint of

the greatest crimes that created beings can commit. The murder of parents, spiritual guides, Brahmans, the slaughter of cows, the theft of gold and of divine images, all become innocuous the moment the guilty person reverently puts a grain of the *Mahaprasad* on his tongue. On the other hand, there is no crime so heinous as that of treating it disrespectfully.

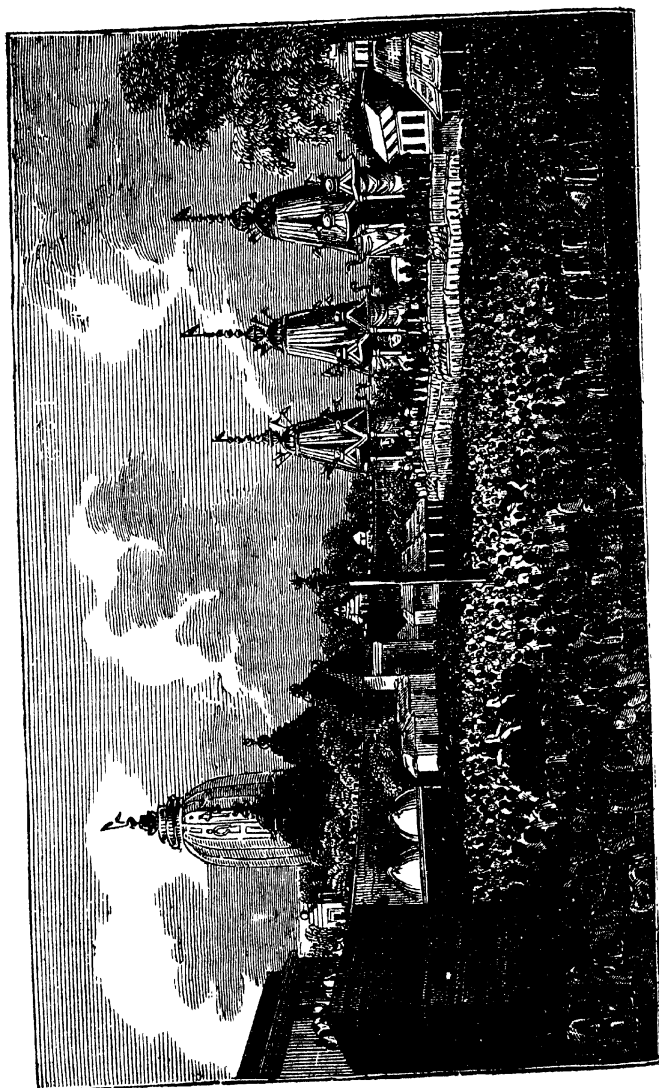
It should be eaten the moment it is got, without any discrimination of time, place, or circumstance. Lakshmi herself is said to superintend the dressing of the food, and to taste it before it is served; and, when once placed before the images, it can never be defiled, not even when it has fallen out of the mouth of a dog; much less by the touch of low caste people. The local Mahatmyas are full of stories illustrating its merits. Sufficient to say, that, notwithstanding the strong prejudice of the Hindus against eating rice dressed by other than their own caste men, not only is the rice *Mahaprasad* eaten from the hands of the lowest castes, not excepting Chandals, at Puri; but it is dried and carried to all parts of India for consumption, and at the periodical shraddhas of Vaishnavas a grain of this holy rice is invariably put on the funeral cake as the most sacred article that can be offered to the manes.

FESTIVALS.

Of these there is a large number; as the Warm Clothing Festival, the Holi, the Birth Festival in which a dancing girl belonging to the temple enacts the part of the mother and a priest that of the father, &c. Only the two most important will be described.

The Snana Yatra, or the Bathing Festival.—This is supposed to be the anniversary of the day when the first image was taken in hand by Indradymna, or the day when the divinity descended on earth. The images on this occasion are brought to the bathing platform in the north-east corner of the outer enclosure, bathed at midday with a great profusion of water brought from a well in the neighbourhood of the sacred Bar tree, sumptuously dressed and decorated with a trunk made of light wood, and worshipped with nantras especially designed for the occasion.

After this bath the images are removed to one of the side rooms of the Audience Hall, where they are kept for a fortnight. The room is called *Andur Ghar*, or sick-chamber, and the divinities are said to be laid up with fever in consequence of their unusual bath. Then they can grant no audience to the public, nor partake of their usual meals, so the outer doors of the temple are closed, and all cooking is stopped. The real object of the ceremony is to wash off the accumulated dust and soot of the year, for in a closed room with large oil lamps burning day and night, a great deal of soot settles on the images, notwithstanding the daily wiping, and also to



THE CAR FESTIVAL

repaint them. These operations are accomplished during the 15 days of the so-called fever, and the obvious impropriety of allowing the public to see the figures devoid of their paint, suggests the necessity of closing the doors. This is also the time when the images are renewed when occasion for it arises. On the 14th day the eyes of the images are painted, and this is reckoned a distinct festival, that of *Netrotsava*.

Ratha Yatra, or the Car Festival.—This, the principal festival, is held soon after the preceding. The images are placed in open cars and are taken in grand procession to their country-house. Three cars are provided for the purpose. The first of them, intended for Jagannath, should be 32 cubits high, provided with 16 wheels, each having 16 spokes, 4 pavilions at the 4 corners, a central throne with 4 openings, decorated with numerous wooden images and rich clothing, and surmounted by an image of Garuda. The second, for Subhadra, should have 12 wheels, each of 12 spokes, and the lotus for its crest. The third for Balabhadra should have 14 wheels, of 14 spokes each, with Hanuman for its crest. Their heights at present are for the first 45 feet; for the second, 43; and for the third 44 feet.

The images are brought to the cars by a set of aboriginal men, called *Daityas* or barbarians. That of Subhadra is carried; the other two are dragged each by a silken rope tied to the waist, the priests holding the images so as to prevent them falling flat on the ground. An inclined plane is used to lift the images on the cars, and that duty is also performed by the *Daityas*. When the images have been seated on their thrones in their respective cars, they are richly dressed and ornamented for the occasion, and provided with golden hands and feet. After that the Raja of Khurda comes in a large procession, with led horses, elephants, palanquins and other paraphernalia. When about a hundred yards in front of the foremost car, he descends from his vehicle, and walks barefoot, and as the hereditary sweeper of the temple, sweeps the ground before the cars with a jewelled broom, and worships the images in due form with flowers and incense. Then descending from the last car he successively takes hold of cables attached to the 3 cars and emblematically drags them, the actual operation of dragging being afterwards performed by a body of 4,200 coolies who enjoy rent-free lands in the neighbouring villages for this service. They are largely assisted by the immense concourse of pilgrims, every one of whom longs to have the supreme felicity of dragging the cars, and thereby rend asunder the bonds of sin for ever, and many of them do gratify their desire. Sterling thus describes the scene:

The coolies above mentioned "on reaching the cars, take their station close to them, and soon as the proper signal has been given, set the example to the multitudes assembled by seizing on the cables, when all advance forward a few yards, hauling along

generally two of the cars at a time. The joy and shouts of the spectators on their first movement, the creaking sound of the wheels as these ponderous machines roll along, the clatter of hundreds of harsh sounding instruments, and the general appearance of so immense a moving mass of human beings, produce, it must be acknowledged, an impressive, astounding and somewhat picturesque effect, whilst the novelty of the scene lasts; though the contemplation cannot fail to excite the *strongest sensations of pain and disgust in the mind of every Christian spectator*. At each pause the charioteers of the god advance forward to a projecting part of the stage, with wands in their hands, and throwing themselves into a variety of wild and frantic postures, address some fable or series of jokes to the multitude, who grunt a sort of response at the proper intervals. Often their speeches and actions are grossly and indescribably indecent and obscene! The address generally closes with some peculiar piquant allusion, when the gratified mob raise a loud shout as the final response, and all rush forward with the cables. The progress made varies greatly according to the state of the roads, the care used in keeping the cars in a proper direction, the zeal and number of the pilgrims, and the will of priests, or as they say of the god, the former having some method of choking the wheels, and thereby preventing the movement of the cars, notwithstanding the utmost efforts of the credulous multitude to advance forward.* Generally from two to three days are consumed in reaching the summer house, where the images are taken out."

On the 4th night Lakshmi is carried in a grand procession from the temple to visit her lord. This day is called *Hara pan-chami*, and reckons as a special feast.

The gods remain in the summer house for 4 or 5 days, and on the 10th of the moon begin their return journey (*Báhurá*), coming out by the Vijayadvara. The journey is not completed until the 14th or the 15th day. The slowness of the return journey is caused by the paucity of pilgrims, most of whom leave Puri immediately after the first procession, and the road being generally rendered difficult by heavy rains which set in about this time. On the day the cars arrive before the great temple, Lakshmi is brought out from her mansion and placed in the pavilion on the left side of the

* This was in Sterling's time. A certain Collector at the festival used to go on horseback before the cars, waving his hat and crying, "Hari bol," encouraging the crowd to pull lustily. To induce his successor to do the same, the priests sent a deputation to him saying that Jagannath would not move an inch until he took part in the procession like his predecessor. Mr. Hunter, the new Collector, told the deputation that if the car was not at the temple by 8 o'clock next morning, he would come with his sepoy, put a train of gunpowder under it and blow it into the air. The car reached its destination before the time specified, and no similar request has since been made. (Lacroix). The cars are now under the control of the Superintendents of Police.

entrance, to welcome* her lord, and escort him home. When the cars arrive at the Lion gate, a rite is performed in the cars to celebrate the return and the 'reconquest of the Blue Hill,' whence its name *Nildāri-vijaya*. This over, the Daityas convey the images to their sanctuary in the same way in which they bring them out. After placing them on their throne, certain lustrations are performed by the priests to remove the defilement to which they are subjected while in the car by the touch of people of all classes and castes who drag the vehicles.†

PILGRIMS.

[The following account of the pilgrims is taken from Sir W. W. Hunter, and "*The Great Shrine of Jagannath in 1850*." It represents what pilgrims had to endure for untold generations under Hindu rule. The improvements made by the British Government will afterwards be mentioned.]

Numbers.—"The name of Jagannath," says Sir W. W. Hunter, "still draws the faithful from the most distant provinces of India to the Puri sands. Day and night throughout every month of the year, troops of devotees arrive at Puri; and for 300 miles along the great Orissa road, every village has its pilgrim encampment. The parties consist of from 20 to 300 persons. At the time of the great festivals, these bands follow so close as to touch each other; and a continuous train of pilgrims, many miles long, may often be seen on the Puri high road. They march in orderly procession, each party under its spiritual leader." At least five-sixths and often nine-tenths of them are females.

No trustworthy statistics exist as to the number of pilgrims who visit Jagannath. But a native gentleman, who has spent his life on the spot, has published as his opinion that the number that daily flocks in and out of the holy city never falls short of 50,000 a year, and sometimes amounts to 300,000.... Along the great north road the stream flows day and night. As many as 20,000 arrive at a favourite halting place between sunrise and sunset.

How Collected.—Attached to the temple is a body of emissaries, called pilgrim guides, numbering about 3000 men, who visit every province and district of India in search of devotees. Each of the leading priests keeps up a separate set of these men, sending them to the part of the country of which he enjoys the spiritual charge, and claiming the profits of the disciples they bring

* The above account is from Dr. Rajendralala Mitra. Dowson, in his *Classical Dictionary of Hindu Mythology*, thus refers to Subhadra: "She appears especially as sister of Krishna in his form Jagannatha, and according to tradition there was an incestuous intimacy between them. When the car of Jagannatha is brought out, the images of Subhadra and Balarama accompany the idol, and the intimacy of Jagannatha and Subhadra is said to provoke taunts and reproaches." There is an Oriya booklet, called *Gondicha Bijé*, in which this related at great length. Jagannath is represented as protesting that only he and Balarama were going; Lakshmi was to be pacified on his return by rich presents!

† *Antiquities of Orissa*, vol. II. 132-133.

in. They wander about from village to village within their allotted beats, preaching pilgrimage as the liberation from sin. The arrival of a pilgrim guide is a memorable event in the still life of an Indian village. He seldom shines in public exhortation, but waits till the men have gone out to the fields, and then makes a round of visits to the women. Skilled in every artifice of persuasion, he works upon the religious fears and the worldly hopes of the female mind; and by the time the unsuspecting husbands come home from their work, every house has its fair apostle of pilgrimage. The elder women, and some of the aged fathers of the hamlet, long to see the face of the merciful god who will remit the sins of a life, and are content to lay their bones within his precincts. Religious motives of a less emphatic sort influence the majority. The hopes of worldly reward for a good deed swell the number. The fashionableess of pilgrimage attracts the frivolous. The young are hooked by the novelty of a journey through strange countries. Poor widows catch at anything to relieve the tedium of their blighted existence; and barren wives long to pick up the child-giving berries of the banyan tree within the sacred enclosure, and to pour out the petition of their souls before the kindly god. In parties of 30 pilgrims, more than 5 men are seldom met with, and sometimes not more than 3. The proportion may be taken at 10 per cent.

The Journey to Puri.—The first part of the journey is pleasant enough. Change of scene, new countries, races, and languages, and a world of strange customs and sights, await the travellers from Upper India. A good part of the distance is now accomplished by railway, and the northern pilgrims can thus get over the first thousand or even 1400 miles, if they chose to travel straight through, in 3 days. But they generally walk from 3 to 600 miles, although a steamboat service between Calcutta and Orissa has attracted large numbers of pilgrims, which is steadily increasing. Those who keep to the road have spent their strength long before the holy city is reached. The sturdy women of Hindustan brave it out, and sing songs till they drop; but the weaker females of Bengal limp piteously about with bleeding feet in silence, broken only by deep sighs and occasional sobs. The pilgrim-guide tries to keep up their spirits, and insists, with a necessary obduracy, on their doing a full day's journey every day, in order that they may reach in time for the festival. Many a sickly girl dies upon the road; and by the time they reach Puri, the whole party have their feet bound up in rags, plastered with dirt and blood.

Arrival at Puri.—Once within sight of the holy city, the pains and miseries of the journey are forgotten. They hurry across the ancient Maratha bridge with songs and ejaculations, and rushing towards one of the great artificial lakes, plunge beneath its sacred waters in a transport of religious emotion. The dirt,

bundles of rags now yield their inner treasures of spotless cotton, and the pilgrims, refreshed and robed in clean garments, proceed to the temple. The pilgrim-guide makes over the flock to his priestly employer, and every hour discloses some new idol or solemn spectacle. As they pass the Lion Gate, a man of the sweeper caste strikes them with his broom to purify them of their sins, and forces them to promise on pain of losing all the benefits of pilgrimage, not to disclose the events of the journey or the secrets of the shrine.

The Stay at Puri.—In a few days the excitement subsides. At first nothing can exceed their liberality to their spiritual guide. But thoughts of the slender provision remaining for the return journey soon begin to cool their munificence, and the ghostly man's attentions slacken in proportion. Before a week is over, money altercations commence, which in process of time resolve themselves into an acrimonious haggling over every shrine; and the last few days of their stay are generally devoted to schemes for getting out of the holy city with as few more payments as possible.

Every day the pilgrims bathe in one of the sacred lakes. These vast artificial sheets of water are embanked with solid masonry, honeycombed by time, and adorned with temples rising from the edge or peeping from beneath masses of rich foliage. At the principal one 5000 bathers may be seen at once. On the masonry banks which are formed into one continuous flight of steps all the way round, a good mile in length, there is sometimes not an inch of room to be had. Here, as in every spot where the common people congregate, the primitive adoration of local divinities and village gods makes its appearance. In this centre of Vishnu-worship, half way down the grand flight of steps to the lake, stands a venerable banyan tree, the abode of an ancient sylvan deity, whom the pilgrims propitiate by sticking red flowers into the crevices of the weather-beaten trunk.

Not far off is the garden-house of Jagannath, whither the three sacred images are drawn during the Car Festival. It stands at the end of a long, broad, sandy avenue, somewhat under a mile in length, which runs direct from it to the temple. It is surrounded by a massive wall about 20 feet high, castellated at the top. The principal gateway looks towards the temple, and is a handsome structure, with a fine pointed roof adorned with lions in the most conventional style of Hindu sculpture. Inside, one catches glimpses of long straight walks, and groves of bright evergreen trees, with an ancient shrine at the end of the vista.

Another place visited by all pilgrims is the *Swarga-dwāra*; the Gate of Heaven. The devotee threads his way through the deep-sunk narrow alleys of the town, with their thatched mud huts gaily painted with red and yellow gods, till he reaches the shore. There, on the south of the city, he comes on a region of

sandhills, bordered by temples and tombs behind, and with the sunbeaten beach in front. No distinct boundaries mark the limits of the Gate of Heaven. It runs about a quarter of a mile along the coast, or 'as much as may be occupied by a 1000 cows.' In the background the lofty tower of Jagannath rises from the heart of the city; and in the intervening space little monasteries cluster, each in its own little hollow between the sandy hills. Sometimes an oblong rood or two of land is reclaimed with infinite labour from the sandy slopes, and fenced in by a curious wall made of the earthen pots in which the holy food is served out to pilgrims. The sacred rice can only be placed in a new vessel, and every evening thousands of the unbroken pots are at the disposal of any one who wants such slender building materials.

Here the pilgrims bathe. At the great festival, as many as 40,000 rush together into the surf; and every evening, silent groups may be seen purifying themselves for their devotions under the slanting rays of the sun. It is a spot sanctified by the funeral rites of generations. The low castes who bury their dead, dig a hasty hole in the sand; and the hillocks are covered with bones and skulls which have been washed bare by the tropical rains, or dug up by the jackals. Every evening funeral pyres are lighted here for the incineration of the bodies of the more respectable Hindus who have died in the town.

Bad Food at Puri.—As already mentioned, the priests impose upon pilgrims the impropriety of dressing food within the holy city, and the kitchen temple thus secures the monopoly of cooking for the multitude. When fresh it is not unwholesome, although pilgrims complain of the cooking, being often very bad. But, unfortunately, only a part of it is eaten fresh, as it is too sacred for the least fragment to be thrown away. Large quantities of it are sold in a state dangerous even to a man in robust health, and deadly to the way-worn pilgrims, half of whom reach Puri, with some form or other of bowel complaint.

When examined after 24 hours, even in January, writes Dr. Mouat, late Inspector-General of Jails, putrefactive fermentation had begun in all the rice compounds; and after 48 hours the whole was a loathsome mass of putrid matter, utterly unfit for human use. This food forms the chief subsistence of the pilgrims, and the sole subsistence of the beggars who flock in hundreds to the shrines during the festival. It is consumed by some one or other, whatever its state of putrefaction, to the very last morsel.

Bad Lodging.—But bad food is only one of many predisposing causes to disease which the pilgrims have to encounter. The low level of Puri, and the sandy ridges which check the natural drainage towards the sea, render it a very dirty city. Each home is built on a little mud platform about 4 feet high. In the centre of the platform is a drain which receives the filth of the household.

and discharges it in the forms of black, stinking ooze on the street outside. The platform itself becomes gradually soaked with the pestiferous slime. In many houses, indeed, a deep open cesspool is sunk in the earthen platform; and the wretched inmates eat and sleep around this perennial fountain of death. As a rule, the houses consist simply of two or three cells leading one into the other, without windows or roof ventilation any sort. In these lairs of disease the pilgrims are massed together in a manner shocking to humanity.

At certain seasons of the year this misery is mitigated by sleeping out of doors. But the Car Festival, the great ceremony of the year, unfortunately falls at the beginning of the rains. The water sometimes pours down for hours almost in solid sheets. Every lane and alley becomes a torrent or a stinking canal, which holds in suspension the accumulated filth heaps of the hot weather. The wretched pilgrims are now peuned into the lodging-house cells without mercy. Cholera invariably breaks out. The living and the dying are huddled together with a leaky roof above, and a miry clay floor under foot, 'the space allotted per head being just as much as they can cover lying down.'

The Return Journey.—But it is on the return journey that the misery of the pilgrims reaches its climax. The rapacity of the Puri priests and lodging-house keepers has passed into a proverb.* A week or ten days finishes the process of plundering, and the stripped and half-starved pilgrims crawl out of the city with their faces towards home. They stagger along under their burdens of holy food, which is wrapped up in dirty cloth, or packed away in heavy baskets and red earthen pots. The men from the Upper Provinces further encumber themselves with a palm-leaf umbrella, and a bundle of canes dyed red, beneath whose strokes they did penance at the Lion Gate. After the Car Festival they find every stream flooded.* Hundreds of them have not money enough left to pay for being ferried over the network of rivers in the delta. Even those who can pay have often to sit for days in the rain on the bank, before a boat will venture to launch on the ungovernable torrent. At a single river, an English traveller counted as many as 40 corpses, over which the kites and dogs were battling.

The famished, drenched throng toils painfully backward, urged by the knowledge that their slender stock of money will only last a very few weeks, and that, after it is done, nothing remains but to die. The missionaries, along the line of march have ascertained that sometimes they travel 40 miles a day, dragging their weary limbs along till they drop from sheer fatigue. Hundreds die upon the roadside.

* Not unfrequently the means of the pilgrims are exhausted, and they have to mortgage their lands or houses. The advances thus made are collected by the pilgrim hunters.

Those are most happy whom insensibility overtakes in some English station. The servants of the municipality pick them up and carry them to the hospital. The wretched pilgrims crowd into the villages and halting places along the road, blocking up the streets, and creating an artificial famine. The available sleeping places are soon crammed to overflowing, and every night thousands have no shelter from the pouring rain. Miserable groups huddle under trees. Long lines, with their heads on their bundles, lie among the carts and bullocks on the side of the road.

It is impossible to compute, with anything like precision, the number that thus perish on the homeward journey. Personal inquiries among the poorer pilgrims lead to the conclusion that the deaths in the city and by the way seldom fall below one-eighth, and often amount to one-fifth of each company; and the Sanitary Commissioner for Bengal confirms this estimate... It is impossible to reckon the total number of the poorer sort who travel on foot at less than 84,000. It is equally impossible to reckon their deaths in Puri and on the road at less than one-seventh, or 12,000 a year. Deducting 2000 from them for the ordinary death rate, we have a net slaughter of 10,000 per annum.*

Improvements under British Rule.—The lodging-houses are now licensed, forbidding them to take in more than a specified number of pilgrims. There are now bridges over some of the rivers, and many pilgrims now come and go by steamer. But the foregoing details faithfully represented the state of things for nearly two thousand years.

THE EVILS CONNECTED WITH THE WORSHIP OF JAGANNATH AT PURI.

The foregoing accounts are taken from the most trustworthy authorities, and are of undoubt accuracy. A review of them will show that a pilgrimage to Puri is attended with the following baneful effects:

1. **Poverty.**—Pilgrimages cause this in two ways—by preventing people from earning money and by taking away what they have.

Wealth is produced only by labour. Food is raised by the ryot toiling in his fields; mechanics of different kinds provide us with houses, furniture, clothing, and other articles. But what increase is there from the lakhs of men on pilgrimage? They are *consumers*—not *producers*. Other people must work to provide them with food, while they do nothing. Many of them are notoriously wicked men, but simple-minded Hindus give them

* Sir W. W. Hunter in the *Gazetteer of India*, Vol. X. pp. 450-457.

alms, foolishly afraid of their curses. God's Holy Book says, "The curse causeless shall not come."

The above is not the only way in which pilgrimages cause poverty. While money is not earned during pilgrimage, a great deal has to be spent. There are travelling expenses; but, most of all, the pilgrim when he arrives at his destination is beset by bloodsuckers who try to take from him every pice they can. The most outrageous lies are told to induce him to part with his money. To obtain what is required for a long pilgrimage, people sometimes contract debts which press heavily upon them the rest of their lives.

An Indian poet says: "The ignorant rabble, thinking that God is not present where they live, roam from shrine to shrine; and having lost all the money they had in hand, return to their houses utterly ruined."

People complain that the country is becoming poor, and lay the fault on Government; but their own foolish customs are the chief cause.

2. Hardship, Sickness, and Death.—These have been described in general terms by Sir W. W. Hunter. Two gentlemen from Calcutta gave the following account of what they saw at Puri during the Car Festival of 1850:

"We visited two or three of the places where the dead are laid, outside the town, and felt dismayed at the scenes presented. Near a tank, called Mitiani Talao, we actually counted, within a space not exceeding 4 acres, 80 corpses which had been thrown there during the preceding day and night, without the least attempt to bury or to burn them. There they lay, in small groups of 2, 3, 5, and even 12, in all directions, in the water and out of it, without a shred of covering. They were men and women of all ages, many of them not at all emaciated, but looking hale and strong. There lay, half mangled by the dogs, the corpses of many a father and mother whose orphan children will long bewail the infatuation which led their wretched parents to Jagannath. Besides these 80 bodies, more than 200 skulls, with skeletons and countless human bones, strewed the ground of that terrible Golgotha, (the place of a skull); and close to the tank, stood a numerous group of vultures, crows, and dogs, with dull eyes, surfeited with their disgusting banquet. But this place is only one out of many in Puri where the dead are exposed: they extend indeed along the whole west side of the town from near the Indradyumna tank to the sea-shore. We visited two others of them; the one near the Markand Tank and Swarga Dwara. Here the strong westerly wind had drifted the sand, and had, in whole or in part, covered many corpses; but even there, nearly 20 bodies in the former place, and about 30 in the latter, were seen in various directions, whilst the ground was whitened with the skulls and bones of those who had died before.

Had we gone to other places, we should probably have seen not less than 350 bodies in that single day."

Puri is now a municipality and things have improved, but the above description applies to untold generations.

8. **Most debasing ideas are given of God.**—Dr. R. Mitra, being a nominal Vaishnava and deputed by the Government of Bengal to report on the Antiquities of Orissa, had the best opportunities for gaining a correct knowledge of the objects of worship. He describes the images as "THE MOST HIDEOUS CARICATURES OF THE 'HUMAN FACE DIVINE.'"^{*} Although an idol resembled the finest Greek statue, it should still be condemned; but, fashioned as above, it gives still more degrading ideas to the worshippers. It is awful impiety to suppose that it is necessary to awaken God and put Him to sleep as if He were a child, and to have dancing girls to amuse Him, as if He were a Hindu Raja.

At the temple of Bhuvaneswara in Orissa, Siva is worshipped under the form of a large uncarved block of granite, about 8 feet long, partly buried in the ground, partly apparent above the ground to the height of about 8 inches. The block is believed to be a linga of the Svayambhu class, pervaded of their own nature by the essence of the deity.

Dr. Rajendralala Mitra thus describes the 22 ceremonies of each day :

(1) At the first appearance of dawn bells are rung to rouse the deity from his slumbers; (2) a lamp with many wicks is waved in front of the stone; (3) the god's teeth are cleaned by pouring water and rubbing a stick about a foot long on the stone; (4) the deity is washed and bathed by emptying several pitchers of water on the stone; (5) the god is dressed by putting clothes on the stone; (6) the first breakfast is offered, consisting of grain, sweetmeats, curd, and coconuts; (7) the god has his principal breakfast, when cakes and more substantial viands are served; (8) a kind of little lunch is offered; (9) the god has his regular lunch; (10) the mid-day dinner is served, consisting of curry, rice, pastry, cakes, cream, &c., while a priest waves a many flamed lamp and burns incense before the stone; (11) strains of noisy discordant music rouse the deity from his afternoon sleep at 4 P. M., the sanctuary having been closed for the preceding 4 hours; (12) sweetmeats are offered; (13) the afternoon bath is administered; (14) the god is dressed as in the morning; (15) another meal is served; (16) another bath is administered; (17) the full dress ceremony takes place, when fine costly vestments, yellow flowers and perfumery are placed on the stone; (18) another offering of food follows; (19) after an hour's interval the regular supper is served; (20) five masks and a Damaru, used in dancing, are brought in and oblations made to them; (21) waving of lights before bedtime; (22) a bedstead is brought into the sanctuary and the god composed to sleep."

Lastly, the god is sometimes told, "Parvati awaits you."

There may be some apology for dressing an image, but what

^{*} *Antiquities of Orissa*, Vol. II, p. 128.

can there be for putting clothes on a stone? "The god's teeth are cleaned by pouring water and rubbing a stick about a foot long on the stone." Does not this seem terrible mockery?

Well may the language be applied to such worshippers: "Thou thoughtest that I was altogether such an one as thyself."

"To whom will ye like me or shall I be equal? saith the Holy One."

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by numbers; He calleth them all by names by the greatness of His might, for that He is strong in power not one faileth."

"Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth fainteth not, neither is weary? There is no searching of His understanding."

4. **Immorality.**—In Christian churches the minister generally stands up, and in the name of God, enjoins the worshippers not to steal, not to bear false witness, not to commit adultery, not to commit any of the four offences against God or of the six offences against man forbidden in the Ten Commandments, and then after each proclamation of a commandment, he joins with the people in asking God to have mercy upon them, and to give them grace to keep that commandment better in future.

At Puri there is nothing of this, but much to corrupt. This is not surprising, for Jagannath is a form of Krishna, notorious for his amours with the gopis and his 16,100 wives. As already stated, Balabhadra is the same as Balarama.

Sir W. W. Hunter mentions that a very large proportion of the pilgrims are women—many of them widows. Hindus well know the weakness of the latter, their liability to fall. The Calcutta visitors, previously quoted, say: "The pilgrims take up their quarters in the numerous mutts or monasteries, which are hence crowded with women; and the females become subject to temptation, not only from their fellow travellers, but from the Pandas also: who, it is universally known, select from among them whomsoever they like, for purposes of sin."

Sir W. W. Hunter says: "Lascivious sculptures disfigure his (Jagannath) walls, indecent ceremonies disgrace his ritual, and dancing girls put the modest female worshippers to the blush by their demeanour."*

Dr. R. Mitra referring to the sculptures in the Audience Hall says: "A few of the human figures are disgustingly obscene."† Such sculptures are not confined to Puri: they are to be found in many of the temples of South India.

It has been mentioned that when the cars are dragged along. "Often the speeches and actions of the charioteers are grossly and

* *Gazetteer of India*, Vol. X. p. 450.

† *Antiquities of Orissa*, Vol. II. p. 118.

indescribably indecent and obscene." So far from disgusting the pilgrims, "a peculiar piquant allusion made the gratified mob raise a loud shout."

The Hindu a Madras paper, in its issue of July 20th 1892, referring to a most disgusting exhibition of male and female figures for three consecutive days at Mayavaram, a great place of pilgrimage in South India, says:

"Here is a Thambiran who belongs to an institution which is originally intended to propagate the truths of the Hindu religion, and inculcate piety, but who deliberately employed his ingenuity in inventing the most outrageous indecency, and invited the worshippers of God to benefit by his ingenuity. In a country where there is anything like a wholesome moral feeling, the author of this most wicked invention will be belaboured by the mob to the last breath of his life. But the religious folks of Mayavaram tolerated it and apparently derived amusement, if not edification, from this diabolical addition to the appurtenances of Hindu worship."

In its issue of April 24th 1894, a similar exhibition at Bangalore is reprobated.

Many of the temples in South India, like Puri, have dancing girls. Dubois says of them:

"Next to the sacrificers, the most important persons about the temples are the dancing girls, who called themselves *deva-dasi*, *servants* or *slaves of the gods*. Their profession requires of them to be open to the embraces of persons of all castes.

"They are bred to this profligate life from their infancy. They are taken from any caste, and are frequently of respectable birth. It is nothing uncommon to hear of pregnant women, in the belief that it will tend to their happy delivery, making a vow, with the consent of their husbands, to devote the child then in the womb, if it should turn out a girl, to the service to the Pagoda. And, in doing so, they imagine they are performing a meritorious duty. The infamous life to which the daughter is destined brings no disgrace on the family."

The dancing girls of Orissa,* in a memorial to the Lieutenant-Governor of Bengal, said that they "are greatly needed in pujas and the auspicious performances, and the entertainment of them is closely connected with the management of temples and shrines; from which it is evident that their existence is so related to the Hindu religion that its ceremonies cannot be fully performed without them."

Such women are the counterparts of the Apsaras in Indra's heaven. The Vishnu Purana and the Ramayana attribute their origin to the churning of the Ocean. The passage in the Ramayana is thus versified by Wilson:

* These are said to be recruited from widows or children, bought or adopted and brought up for the purpose.

"Then from the agitated deep up sprung
 The legion of Apsarases, so named
 That to the watery element they owed
 Their being. Myriads were they born, and all
 In vesture heavenly clad, and heavenly gems;
 Yet more divine their native semblance, rich
 With all the gifts of grace, of youth and beauty,
 A train innumerable followed; yet thus fair,
 Nor god nor demon sought their wedded love;
 Thus Rághava! They still remain—their charms
 The common treasure of the host of heaven."

As stated above, when they came forth from the waters, neither the gods nor the Asuras would have done for wives, so they became common to all. They have the appellations of Surānganās, 'wives of the gods,' and Sumad-ātmajās, 'daughters of pleasure.'*

Two thousand years ago the Greeks had a religion somewhat like that of the Hindus. Their gods fought with each other, and committed adultery. The temple of Venus at Corinth had more than a thousand *hierodouloi*, "servants of the goddess," who were the ruin of many a stranger who visited the city. For several centuries this went on unchecked. Well might it be said by Bishop Lightfoot:

"Imagine, if you can, this licensed shamelessness, this consecrated profligacy, carried on under the sanction of religion and in the full blaze of publicity, while statesmen and patriots, philosophers and men of letters, looked on unconcerned, not uttering one word and not raising one finger to put it down."

The same remark applies to India. For twenty centuries, "statesmen and patriots, philosophers and men of letters" made no attempt to reform such a system. Under Christian influence, a movement has commenced against nautch women. Dancing girls in temples are much more objectionable.

The Penal Code contains the following:

"292. Whosoever sells or distributes, imports or prints for sale or hire, or wilfully exhibits to public view, any obscene book, pamphlet, paper, drawing, painting, representation, or figure, or attempts or offers so to do, shall be punished with imprisonment of either description for a term which may extend to three months, or with fine, or with both."

But the following *exception* is made:

"This Section does not extend to any representation sculptured, engraved, painted or otherwise represented on or in any temple or on any ear used for the conveyance of idols, or kept or used for any religious purpose."

The *Indian Reformer*, with reference to the above, remarked:

"With Edmund Burke we have no notion of a geographical morality. What is immoral in England is immoral in India. The

* Dowson's *Dictionary of Hindu Mythology*, pp. 19, 20.

Calcutta Legislative Council, however, seems to be of a different opinion. It believes in a local morality. It has solemnly decided that what is immoral in the shop is not immoral in the temple, that what is immoral in a carriage is not immoral in a car.

"One would almost suppose that our legislators were orthodox Hindus of the first water. There is a saying in the Hindu Shastras that 'the mighty are not to be blamed.' It is on this ethical formula that Hindus exculpate their gods from the charge of immorality. Our legislators have, it seems, adopted this principle. What is a punishable crime in us, poor mortals, is no punishable crime in the gods. If an obscene print were stuck on our carriage we should be imprisoned or fined or both; if the ugly stump of a divinity, dignified with the appellation of the lord of the world, were to exhibit a thousand libidinous pictures on its car, it would not be recognizable as a punishable crime in the proprietors of that divinity. They would go on corrupting the public morals, offending the public taste, under the sanction of the Legislative Council."

That such an "exception" is necessary, is a terrible indictment against Hinduism. It does not seem to be necessary in the case of any other religion on the face of the globe. The most degraded African savage does not so outrage decency.

Buddhism has been defined to be, "MORALITY WITHOUT GOD." Hinduism may be said to be "GOD WITHOUT MORALITY."

5. **Pilgrims are fleeced by monstrous falsehoods.**—Take, for example, the *Mahaprasad*. The inhabitants of Puri cook for themselves like other people; but the pilgrims are told that the place is too holy for them to follow their example. The assertions regarding the so-called sacred food have been quoted (see page 16). A single particle is said to be sufficient to remove the guilt of the greatest crimes: while, on the other hand, there is no crime so heinous as to treat it with disrespect. Every sensible person at once sees that such statements are barefaced lies for the purpose of gain.

It is sometimes said that the great redeeming feature at Puri is that, in the presence of the god, all caste distinctions cease. This is a relic of Buddhism. Why is it retained? If the ordinary Hindu rules about food were observed, there would be little or no sale for the *Mahaprasad*, of which the priests at Puri may say, like the silversmiths of Ephesus, "by this craft we have our wealth."

It has been mentioned that the *Mahaprasad* must be consumed to the last morsel, although it may be a mass of corruption. This partly explains the frightful mortality among the pilgrims.

6. **The consciences of pilgrims are debauched, and they are led to trust for salvation to refuges of lies.**—Purity of character is nothing; pilgrims are not told to be heartily sorry for their sins, to seek pardon from God, and ask His help to lead a new life. No: a man may live a life of the greatest villainy and be guilty of the most atrocious crimes, but let him eat of the *Mahaprasad* or

bathe at the *Swarga-dwara*, and all is well. The poor deluded victims are spending money for that which is not bread, and labour for that which satisfieth not. They leave the world with a lie in their right hand, saying, "peace, peace to themselves when there is no peace." Only when it is too late will they find out the real state of things.

7. **Puri, instead of being "the holiest spot on earth," is one of the wickedest in India**—Sir W. W. Hunter says: "The rapacity of the Puri priests and lodging-house keepers has passed into a proverb."* They are most obsequious in their attentions to pilgrims so long as there is any prospect of gain; but when that ceases there is heartless indifference to the greatest suffering. The two visitors from Calcutta already mentioned says:

"We traversed the streets morning and evening and saw the hopeless and the dying carried forth from the lodging-houses, and laid out to expire in the streets without a friend. But what was more shocking still to behold, was the heartless indifference with which these poor dying wretches were looked upon by their connections and the passers-by: no one ever offering them a drop of water to quench their insatiable thirst."

Macaulay, in a speech in the House of Commons, expressed the following opinion of Hinduism:

"The great majority of the population of India consist of idolaters, blindly attached to doctrines and rites which, considered merely with reference to the temporal interests of mankind, are in the highest degree pernicious. In no part of the world has a religion ever existed more unfavourable to the moral and intellectual health of our race. The Brahmanical mythology is so absurd that it necessarily debases every mind which receives it as truth; and with this absurd mythology is bound up an absurd system of physics, an absurd geography, an absurd astronomy. Nor is this form of Paganism more favourable to art than to science. Through the whole Hindu Pantheon you will look in vain for anything resembling those beautiful and majestic forms which stood in the shrines of ancient Greece. All is hideous, and grotesque, and ignoble. As this superstition is of all superstitions the most irrational, and of all superstitions the most inelegant, so it is of all superstitions the most immoral. Emblems of vice are objects of public worship. Acts of vice are acts of public worship. The courtesans are as much a part of the establishment of the temple, as much the ministers of the gods as the priests. Crimes against life, crimes against property, are not only permitted but enjoined, by this odious theology. But for our interference human victims would still be offered to the Ganges, and the widow would still be laid on the pile with the corpse of her husband, and burned alive by her own children. It is by the command and under the special protection of one of the most powerful goddesses that the Thugs join themselves to the unsuspecting travellers, make friends with him, slip the noose round his neck, plunge their knives into his eyes, hide him in the earth, and divide his money and baggage."

* *Gazetteer of India*, Vol. X. p. 456

DYAUS PITAR, THE HEAVEN FATHER,
THE
TRUE "LORD OF THE WORLD."

"Lead us from the False to the True."—This is one of the prayers of the Upanishads. It primarily refers to Maya, but it may be used in a general sense.

Macaulay, among other things, characterises Hinduism as being most "unfavourable to the intellectual growth of our race." The Indian intellect, naturally intelligent, has been dwarfed by it into a state of childhood.

Sir M. Monier Williams referring to Epic Poetry, says:

"Brahmanism, claiming a monopoly of all knowledge, human and divine, has appropriated this, as it has every other department of literature, and warped it to its own purposes. The policy being to check the development of intellect, and keep the inferior castes in perpetual childhood, it encouraged an appetite for exaggeration more monstrous and absurd than would be tolerated in the most extravagant European fairy tale. The more improbable the statement, the more childish delight it was calculated to awaken. This is more true of the Ramayana than of the Mahabharata; but even in the later epic, full as it is of geographical, chronological, and historical tales, few assertions can be trusted. Time is measured by millions of years, space by millions of miles; and if a battle has to be described, nothing is thought of it unless millions of soldiers, elephants, and horses are brought into the field."*

The principle is false that holiness depends upon a *place*. The sand ridge at Puri 20 feet high, styled the Blue Hill, or the part of the shore, with its skulls and other human bones scattered about, called the *Swarga-dwara*, is no more holy than any other spot. The legends about the temple are palpable falsehoods. There are no such beings as Brahma, Vishnu, Krishna, or Siva.

The whole worship at Puri is a gigantic system of fraud to wring money from pilgrims, in total disregard of their health, moral character, or prospects for eternity. A challenge is given to any intelligent Hindu to disprove it.

"What is not True is not Patriotic."—These were the wise words of the late Indian Statesman, Sir Madhava Row. One of the saddest features in the character of many educated Hindus is their hypocrisy. From feelings of false patriotism, they try to defend beliefs and customs which they know to be wrong and injurious.

More than twenty years ago the late Sir H. S. Maine condemned it in a Convocation Address. Referring to educated Hindus, he says:

* *Indian Epic Poetry*, p. 53.

"I constantly read and sometimes hear, elaborate attempts on their part to persuade themselves and others, that there is a sense in which these rejected portions of Native history, and usage, and belief, are perfectly in harmony with the modern knowledge which the educated class has acquired, and with the modern civilization to which it aspires... Whatever the cause, there can be no greater mistake, and under the circumstances of this country, no more destructive mistake."

This "DESTRUCTIVE MISTAKE" is now more rampant than ever. It is not confined to Bengal. *The Hindu*, a Madras journal, says :

"We have observed of late a tendency on the part of some of our educated countrymen to apply their mental powers for irrationally reactionary purposes. Social customs and institutions which are evil in their results, and are the product of past simpler and less civilized conditions, have received elaborate defence; and even certain merits have been attached to them.

"They defend every superstition of our people; they believe in every dogma and worthless ceremonial, and are generally slaves of our exacting priesthood. In their judgment, nothing that our ancestors did could be wrong. Everything Indian is excellence itself, and everything foreign the opposite."

Principal Wordsworth made the same complaint with regard to educated men in Bombay :

"I find some of them employing all the resources of theological sophistry and cant, not simply to palliate, but to vindicate what is plainly one of the most cruel, blighting, and selfish forms of human superstition and tyranny. I find others manœuvring to arrest every sincere effort at reform, sophisticating between right and wrong, defaming the character and motives of reformers."

Probably this paper may elicit some attempts to defend the "most hideous caricatures of the 'human face divine'" with arms coming out from their ears, or the "human figures disgustingly obscene," at Puri. At all events, there is the resource, "No case; abuse plaintiff's attorney."

The Indian Messenger has the following remarks on the effects of such action :

"It is easy to convince an ignorant man. It is not very difficult to dispel the erroneous views of a superstitious man. But your educated re-actionary is the strangest creature living and the most difficult to deal with. Persistent advocacy of wrong, shutting the eyes to the rays of knowledge growing brighter every day, efforts to make the worse appear the better reason, end in moral shipwreck." September 27, 1891.

When the heathenism of ancient Europe, very similar in some respects to that of India, was attacked, efforts were made of the above description; but they came to naught, and so it will be in this country. The struggle may be long, but in the end, "Truth conquers."

It would be a great blessing to educated Hindus if they could, from the heart, adopt the maxim of Sir Madhava Row quoted above.

Excuses for Idolatry.—Some educated Hindus deny that their countrymen are idolaters. It is alleged that idols are only like photographs to remind us of friends. To this it has well been replied :

“It is true we like to retain photographs of people we love to remind us of their form and features ; but your blocks of stone or your deformed hideous brazen images, bought at a shop in the bazaar, of what sort of Divinity do they remind us ?”

Rammohun Roy shows the origin of this excuse :—

“Some Europeans, imbued with high principles of liberality, but unacquainted with the ritual part of Hindu idolatry, are disposed to palliate it by an interpretation which, though plausible, is by no means well-founded. They are willing to imagine that the idols which the Hindus worship, are not viewed by them in the light of gods or as real personifications of the divine attributes, but merely as instruments for raising their minds to the contemplation of those attributes, which are respectively represented by different figures. I have frequently had occasion to remark that many Hindus also who are conversant with the English language, finding this interpretation a more plausible apology for idolatry than any with which they are furnished by their own guides, do not fail to avail themselves of it, though in repugnance both to their faith and to their practice. The declarations of this description of Hindus naturally tend to confirm the original idea of such Europeans who, from the extreme absurdity, of pure unqualified idolatry, deduce an argument against its existence.”

Rammohun Roy further shews the falsity of the excuse :—

“Neither do they regard the images of these gods merely in the light of instruments for elevating the mind to the conception of those supposed beings ; they are simply in themselves made objects of worship. For whatever Hindu purchases an idol in the market, or constructs one with his own hands, or has one made under his own superintendence, it is his invariable practice to perform certain ceremonies, called *Praṇa Pratishtha*, or the endowment of animation, by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only life but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a feminine one ; with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete ; and the god and goddess are esteemed the arbiters of his destiny, and continually receive his most ardent adoration.”

Another excuse is that *Idols are necessary for the common people*. To this Rammohun Roy replies :—

“Permit me in this instance to ask whether every Mussulman in Turkey from the highest to the lowest, every Protestant Christian at least of Europe, and many followers of Caber and Nanak do worship

God without the assistance of consecrated objects? If so, how can we suppose that the human race is not capable of adoring the Supreme Being without the puerile practice of having recourse to visible objects? I will never hesitate to assert, that His adoration is not only possible, and practicable, but even incumbent; upon every rational creature."

The ignorant do not need images to remind them of God. They cannot understand His form, for He has none. They can remember their parents when far distant; they can love a benefactor whom they have never seen; they can obey the authority of a Queen-Empress though she never set foot on their soil. They can worship God who is a Spirit in spirit and in truth. Idols are a hindrance, not a help, to true worship. They give most degrading ideas of God.

The True Lord of the World.—The foregoing exposure of the worship of Jagannath at Puri is not to wound the feelings of pious Hindus, but to direct them to the true Jagannath.

It is generally admitted that Hinduism has become more and more impure as centuries have rolled on. At present it is commonly said that there are 33 crores of divinities. Some Hindus, unacquainted with the Vedas, think that they contain a pure monotheism. Such is not the case. The religion of the Vedas is polytheistic. The gods are usually spoken of as thrice-eleven, with their wives, as the following quotations will show:

In the third Mandala of the Rig-Veda, Hymn 6, verse 10, Agni is thus addressed;

"Bring, with their wives, the gods, the three-and-thirty, after thy god-like nature, and be joyful."

The following invitation is given to the Asvins;—

"Come O Nasatyas, with the thrice eleven gods; come, O ye Asvins to the drinking of the meath." I. 34. 11.

A hymn to the Visvedevas concludes thus:

"O ye eleven gods whose home is heaven, O ye eleven who make earth your dwelling.

Ye who with might, eleven, live in waters, accept this sacrifice, O gods, with pleasure." I. 139. 11.*

It will be seen that the gods are reduced in number from 33 crores to 33 with their wives. In Book iv. 9. 9. the gods are mentioned as being much more numerous: "Three hundred, three thousand, thirty and nine gods have worshipped Agni."

Many Hindus suppose that monotheism is taught in the well-known formula from the Chhandogya Upanishad, *ekam evādvitīyam*, "One only without a second." This is a mistake. The real mean-

* See AN ACCOUNT OF THE VEDAS, WITH TRANSLATIONS OF SOME OF THE MOST IMPORTANT HYMNS. 8vo. 165 pp. Sold by Mr. A. T. Scott, Tract Dépôt, Madras. Price 4½ As., with postage, 6 As.

ing is, not that there is only one God, but that there is no second anything—a totally different doctrine.

But let us go back beyond the Vedas to the time when the Eastern and Western Aryans lived together somewhere in Central Asia, and we apparently find monotheism.

The oldest Aryan Religion may best be explained in the words of Max Müller :—

“ Thousands of years ago, before Greek was Greek, and Sanskrit was Sauskrit, the ancestors of the Aryan races dwelt together in the high lands of Central Asia, speaking one common language.

“ The terms for God, for house, for father, mother, son and daughter, for dog and cow, for heart and tears, for axe and tree, identical in all the Indo-European idioms are like the watchwords of soldiers. We challenge the seeming stranger ; and whether he answer with the lips of a Greek, a German, or an Indian, we recognise him as one of ourselves. There *was* a time when the ancestors of the Celts, the Germans, the Slavonians, the Greeks and Italians, the Persians and Hindus, were living together within the same fences, separate from the ancestors of the Semitic and Turanian races.”

“ The Aryans were then no longer dwellers in tents, but builders of permanent houses. As the name for king is the same in Sanskrit, Latin, Teutonic, and Celtic, we know that kingly government was established and recognized by the Aryans at the prehistoric period. They also worshipped an unseen Being, under the self-same name.”*

“ If I were asked what I consider the most important discovery which has been made during the nineteenth century with respect to the ancient history of mankind, I should answer by the following short line :

Sanskrit DYAUSH-PITAR = Greek ZETΣIATHP (ZEUS PATER) = Latin JUPITER = Old Norse TYR.

“ Think what this equation implies ! It implies not only that our own ancestors and the ancestors of Homer and Cicero (the Greeks and Romans) spoke the same language as the people of India—this is a discovery which, however incredible it sounded at first, has long ceased to cause any surprise—but it implies and proves that they all had once the same faith, and worshipped for a time the same supreme Deity under exactly the same name—name which meant Heaven-Father.

“ If we wish to realise to its fullest extent the unbroken continuity in the language, in the thoughts and words of the principal Aryan nations, let us look at the accents in the following list :—†

* *Ancient Sanskrit Literature* † *Nineteenth Century*, Oct. 1885, pp. 626, 627.

	Sanskrit.	Greek.
<i>Nom.</i>	Dyaús.	<i>Zeús</i>
<i>Gen.</i>	Divás.	<i>Διός</i>
<i>Loc.</i>	Diví.	<i>Διí</i>
<i>Acc.</i>	Dívam.	<i>Δία</i>
<i>Voc.</i>	Dyaüs.	<i>Zeü</i>

"Here we see that at the time when the Greeks had become such thorough Greeks that they hardly knew of the existence of India, the people at Athens laid the accent in the oblique cases of Zeus on exactly the same syllable on which the Brahmans laid it at Benares, with this difference only, that the Brahmans knew the reason why, while the Athenians did not."

"There is a monotheism which precedes the polytheism of the Veda, and even in the invocation of their innumerable gods, the remembrance of a God, one and infinite, breaks through the mist of an idolatrous phraseology, like the blue sky that is hidden by passing clouds."

"Thousands of years have passed away since the Aryan nations separated to travel to the North and the South, the West and the East: they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better; but when they search for a name for that which is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up the eternal sky, and feeling the presence of a Being as far as far and as near as near can be; they can but combine the self-same words and utter once more the primeval Aryan prayer, Heaven Father, in that form which will endure for ever, 'Our Father, which art in heaven.'"

DYAUSH-PITAR, our FATHER IN HEAVEN. He is the true "Lord of the World," entitled to our reverence, obedience, and love. Educated Hindus, Dyaush-Pitar, who was once worshipped by the Aryans before their separation, "declare we unto you." He has now given a fuller revelation of Himself. Some of its truths were thus summarised by the first Christian Missionary to Europe, himself an Asiatic:

Addressing Europeans at Athens, "the eye of Greece, the mother of arts and eloquence," he said:

"The God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is served by men's hands, as though He needed anything, seeing He Himself giveth to all life and breath and all things; and He made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him and find

Him, though He is not far from any one of us : for in Him we live and move and have our being : as certain even of your own poets have said, for we are also His offspring. Being then the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked ; but now He commandeth men that they should all everywhere repent : inasmuch as He hath appointed a day in the which He will judge the world in righteousness by the man whom He hath ordained ; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

But God is more than our Father ; He is also our King. Satisfaction is needed for His broken law. Even Hinduism recognises the idea of God becoming incarnate to lighten the burden of pain and misery under which the universe is groaning. What is thus shadowed forth, is clearly revealed in the Christian Scriptures.

Space does not permit God's wondrous plan of salvation to be here explained in detail. The reader is referred to *Short Papers for Seekers after Truth*, or to Dr. Murray Mitchell's *Elements of Christian Truth*, containing lectures to educated Hindus. But, above all, the *New Testament** should be studied. A commencement may be made with the Gospel of Luke, originally written for a heathen convert, as it contains some explanations not necessary for Jewish readers.

APPEAL TO EDUCATED HINDUS ON RELIGIOUS REFORM.

Hinduism as it is.—Here and there the Upanishads, the Bhagavad Gita, and the Puranas contain some noble truths. In the "Preface to the Sacred Books of the East." Max Müller says :

"Scholars also who have devoted their life, either to the editing of the original texts or to the careful interpretation of some of the sacred books, are more inclined, after they have disinterred from a heap of rubbish some solitary fragments of pure gold, to exhibit these treasures only than to display all the refuse from which they had to extract them."

The foregoing pages show Hinduism as it really is—not the ideal system as described by Swami Vivekananda at Chicago. A few parting words may be addressed to educated Hindus on the reasons why they should seek to promote religious reform.

* Copies may be obtained at the Bible Depôts scattered over India at one anna exclusive of postage. An edition in larger type costs 3 As.

Short Papers for Seekers after Truth (1½ As. Post-free) and *Elements of Christian Truth* (2 As. Post-free) may be obtained from Mr. A. T. Scott, Tract Depôt, Madras ; or any other Tract Depôt in India.

1. **Duty to the deluded Pilgrims at Puri.**—It has been fully shown how much they suffer in various ways in their efforts to perform what they consider a religious duty. They ought to be undeceived, and saved from such hardships. The same remarks apply more or less, to other shrines. Tirupati, in the Madras Presidency, has been characterised as a place where “pilgrims are lodged, fed, and *fleeced*.”

2. **The Honour of their Country.**—It is a deep disgrace to India that the idol worshipped as the “Lord of the World” in its most sacred temple, should be a “most hideous caricature of the human face divine,” and still worse that Hinduism should require the “Exception” to Clause 292 of the Penal Code already quoted.

3. **Regard for the Glory of God.**—Sir Monier Williams says of the Hindus :

“There is not an object in heaven or earth which a Hindu is not prepared to worship—sun, moon, and stars ; rocks, stocks, and stones ; trees, shrubs, and grass ; sea, pools, and rivers ; his own implements of trade ; the animals he finds most useful, the noxious reptiles he fears, men remarkable for any extraordinary qualities—for great valour, sanctity, virtue or even vice ; good and evil demons, ghosts, and goblins, the spirits of departed ancestors ; an infinite number of semi-human and semi-divine existences, inhabitants of the seven upper and the seven lower worlds—each and all come in for a share of divine honours or a tribute of more or less adoration.”*

“These be thy gods O India !” There is, however, one Being whom the Hindu does not worship—the one true God, the great Creator, Preserver, and Governor of the Universe.

4. **The Eternal Welfare of themselves and those dear to them.**—We know not how soon we may enter into the eternity into which we are speeding. The most important of all questions is how can we be safe in that great day ? The poor deluded worshippers at Puri trust to refuges of lies which will be swept away in the day of trial. The reader is directed to one which will never fail. The Rev. Dr. J. H. Barrow, Chairman of the General Committee on Religious Congresses at Chicago, said :—

“*I desire that the last words which I speak to this Parliament shall be the name of Him to whom I owe life and truth and hope and all things, who reconciles all contradictions, pacifies all antagonisms, and who from the throne of His heavenly kingdom, directs the serene and unwearied omnipotence of redeeming love—Jesus Christ, the Saviour of the World.*”

* *Religious Thought and Life in India*, p. 350.

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HISTORY OF CHRISTIANITY

IN

INDIA;

WITH ITS PROSPECTS.

A SKETCH.

COMPILED FROM SHERRING, SMITH, BADLEY, AND REPORTS.

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CHRISTIANITY IN INDIA.

INTRODUCTION.

THE history of the world divides itself into two great portions the first, BEFORE THE COMING OF JESUS CHRIST; the second, AFTER HIS ASCENSION.

God created man holy and happy; but he soon fell from his original state, and brought ruin upon himself. Still, a gracious promise was given. Milton thus describes both :

“ Of man’s first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat.”

Before Adam and Eve were sent out of Paradise, the promise was given that “the seed of the woman should bruise the head of the serpent,” or that One, descended from Eve, would overcome Satan. Through Him we may obtain entrance to an abode far happier than the garden of Eden, with all its delights.

In many parts of the world, there are traditions of a golden age. Besides this, Hindus also expect that at the close of the Kali Yug, Vishnu will come as the *Kalki avatara* on a white horse to destroy the wicked, and restore the earth to its original purity. There are glimpses of great truths in such conceptions; but in Christianity we find their true fulfilment.

The promise of a Deliverer given in Paradise was repeated in various ways during the next 4,000 years. Abraham was told that in one of his descendants all nations of the earth would be blessed. Moses told the Israelites that God would raise up a prophet among them, like himself, to whom they were to listen.

During the next thousand years, different prophets foretold many events connected with the promised Saviour. The time was mentioned: He was to belong to the tribe of Judah and the family of David; the place was named Bethlehem; He was to be born of a virgin; He was to have a forerunner; He was to perform wonderful works, yet He was to be despised, rejected and put to death; His hands and feet were to be pierced; lots were to be cast for His garments; He was to be buried in a rich man’s grave; but He was to rise from the dead, and establish a kingdom which would have no end.

The Lord Jesus Christ was born in Palestine nearly 19 centuries ago. He was crucified under Pontius Pilate, the Roman

Governor; but on the third day He rose from the dead. Before ascending to heaven He gave this command to His followers: "Go and teach all nations, and lo! I am with you alway, even unto the end of the world."

For some time the disciples of Christ zealously obeyed His parting command, and the great Roman Empire, formerly idolatrous, became in three centuries nominally Christian.

The Christian Church lost its original purity, and adopted several superstitious practices from the heathen nations around. It then ceased, to a large extent, to be aggressive; although there were always a few good men who sought to make known the Gospel.

In the following pages a short account is given of the progress of Christianity in India. To describe it fully would require several large volumes. Only a few leading points can be mentioned. For fuller details, the reader is referred to the works noted below,* which have been used more or less in this compilation.

THE FIRST CHRISTIAN MISSIONARY TO INDIA.

There is a tradition that the Apostle Thomas first brought the Gospel to India. In ancient times, India had a very wide meaning, extending from the East Coast of Africa to the islands of Japan. It was divided into Middle, Greater, and Lesser India. Possibly the Apostle Thomas may have laboured in Middle India. The Missionary Thomas, who is said to have suffered martyrdom at St. Thomé, a suburb of Madras, lived several centuries after the Apostle. From a very early period, the spices, gold and gems of India were taken to Europe. In those days the mariner's compass was unknown, and there were no accurate maps. Goods were therefore taken by a tedious land journey, merchants travelling in large numbers, called caravans, for protection against robbers. About the year 50 A.D., the pilot Hippalus discovered that the winds of the Indian Ocean, called monsoons, blow about half the year from the south-west, and the other half from the north-east. If therefore ships sailed to India by the one monsoon, they could return by the other. This led to a sea-borne trade between Egypt and India. The fleets sailing from one of the ports on the Red Sea and passing through the Strait of Babelmandeb, crossed the Arabian Sea to the South-West Coast of India, famed for its spices.

At that time, about 70 A.D., South India was divided into several independent native states; such as Pandya and Kerala in the west, Chola and Chera in the east. Their rulers wisely encouraged settlers, who enriched them by trade. They were not only protected, but had some special privileges.

* Sherring's *History of Protestant Mission in India*. 8vo, 478 pp. The Religious Tract Society. 6s.

Smith's *Conversion of India*. 8vo, 278 pp. Murray. 9s.

Alexandria, founded by Alexander the Great, near one of the mouths of the Nile, was the chief seat of Egyptian trade, and in population was inferior only to Rome. Under the kings of Egypt, called Ptolemies, Alexandria was famed for its learning, and had a celebrated library. Christianity was brought to it at an early period. The evangelist Mark, the companion of Paul the first missionary to Europe, and the writer of one of the Gospels, settled in Alexandria, and opened there a school for catechists. It became afterwards a training school for missionaries who went to all the countries around.

Some Indian merchants, probably Jews, who went to Alexandria to sell their spices and gems, found there something more valuable—the “pearl of great price.” They became acquainted with the way of salvation through the Lord Jesus Christ. A petition was addressed to the Bishop of Alexandria for a Christian teacher to be sent to India. At that time, Pantænus was at the head of the Catechist School. Born, it is believed, at Athens, he was well acquainted with Greek philosophy, but he embraced Christianity. He was not only very learned, but a great teacher, able to acquire a powerful influence over his students, and distinguished as an expositor of the Scriptures. Under him the school attained a high reputation, and became a nursery of the Church.

The appeal to the Bishop of Alexandria to send a missionary to India reached him about 180 A.D. He wisely selected Pantænus for such an important field. Clement, an able disciple, could take his place during his absence, which made him less unwilling to leave his work at Alexandria. He would sail up the Nile for some days, then travel across the country to the port of Berenice on the Red Sea, from which the Egyptian fleets departed on their eastward voyage. The coast of Malabar would be reached in about 40 days.

How long Pantænus was in India, how far inland he travelled, and when he returned to Egypt, is not known. He found among the Indian Christians the Hebrew Gospel of St. Matthew which formed the basis of the present Greek Gospel. Pantænus returned to Alexandria, and continued to preside over the school till about 211 A.D., where he is said to have suffered martyrdom.

About a century later, a missionary, Theophilus, surnamed Indicus, visited India, where he found in some parts Christianity already planted.

THE SYRIAN CHRISTIANS IN INDIA.

Syrian Christians, on the South-West Coast of India, are so called, because their liturgy or church service, is in Syriac. This shows that Christianity came to them originally from Syria. The precise period when it was first brought to India is uncertain. The

Syrian Christians claim to have received it at a much earlier date than is admitted by European historians.* It is probably of Nestorian origin.

Nestorius, a native of Northern Syria, became so eminent that in 428 A. D., he was appointed by the Emperor Patriarch of Constantinople. Having adopted some views about the person of Christ which were condemned by the bishops of Rome and Alexandria, Nestorius was deposed and banished. But the Christian sect which followed his opinions, though shut out of Europe and Africa, flourished in Asia and sent missionaries to Persia, India, and China. In 552 A. D., Nestorian missionaries, who had gone to China, first brought the eggs of the silkworm to Europe. In 547 A. D., Cosmas, a merchant of Alexandria, who had often sailed to the East, thus bears witness to the spread of Christianity:—

“Even in the Island of Taprobane (Ceylon), in Farther India, where the Indian Sea is, there is a Church of Christians, with clergy and a congregation of believers, though I know not if there be any Christians farther on in that direction; and such is also the case in the land called Malè, where the pepper grows. And in the place called Kalliana there is a bishop appointed from Persia.”†

The Indian princes of the South West Coast of India granted extensive privileges to the early Christian colonists, recorded on copper-plates still in possession of the Syrians. Their chiefs were authorised to use certain ornaments and musical instruments and emblems of authority, to collect particular taxes allotted to them, and to exercise jurisdiction over their own people. Christians were placed on an equality with the Nairs; they were the first to learn the use of gunpowder and fire-arms. They were usually placed in the van, or around the person of the prince. After a time, the ruling power passed into the hands of the Hindu Rajas.

The late Rev. S. Mateer, who resided for many years in the part of India where the Syrian Christians are found, gives the following sketch of their history in modern times:

“After the arrival of the Portuguese on the Western Coast of India early in the 16th century, the Romish priests soon discovered these people, and determined to effect their subjection to the papal authority. At first, measures of conciliation were pursued. In 1545 Franciscan friars were sent by the Archbishop of Goa to open a seminary for Syrian youths who were afterwards to be ordained as priests; but the Syrians refused to admit these to their churches.

“Resolved to effect their purpose, stronger measures are now

* See correspondence in the *Madras Christian College Magazine*, Vol. X., between a Syrian Christian and the Rev. Dr. G. M. Rae, Author of *The Syrian Church in India*.

† Quoted in Dr. Smith's *Conversion of India*, p. 20.

resorted to. Plots were laid to seize Mar Joseph, the Syrian Metran, or bishop, whose influence against Rome was very great. He was made prisoner and sent to Portugal in 1558. Another Metran, Mar Simeon, who had been sent to India by the Patriarch of Mosul, was decoyed to Cochin, sent to Rome, and tried as a heretic by the Inquisition. There is every reason to believe that he ended his days in the dungeons of the Inquisition in Portugal.

"In 1595, Alexis de Menezes, who was about to proceed to Goa as Archbishop, was directed by Pope Clement VIII., to make strict inquiry into the faith and obedience of the Syrian Bishop and his flock, and to prevent any bishops or priests from Syria reaching Malabar. Early in 1599, Menezes, attended by the Portuguese troops, reached Cochin, and summoned the Syrian Archdeacon George (the late Metran being now dead) to appear before him. The Archdeacon at first boldly refused allegiance to the authority of the Church of Rome; but was at last tired out by the perseverance and zeal of Menezes and the threats of the Portuguese power, and induced to sign an acknowledgment of the Pope's supremacy. Menezes visited in person many of the Syrian churches, but they refused to submit to his authority; with the exception of a few whom he won over by denunciations, bribery, and fraud.

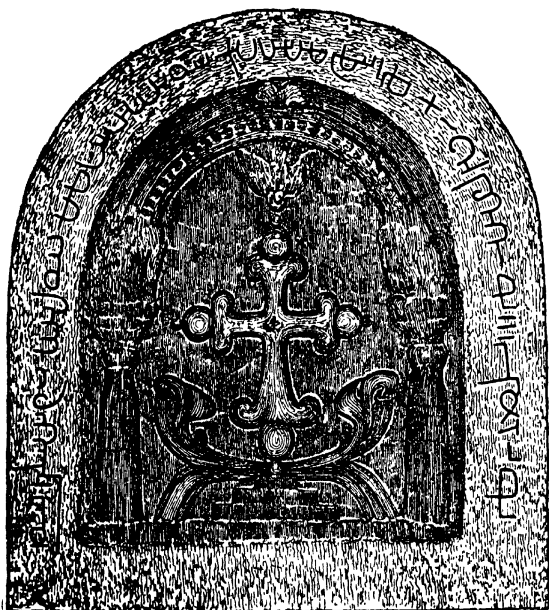
"The assembling of a Council or Synod was now resolved on, that there might be an appearance of legality in the tyrannical and cruel proceedings of Menezes. This Synod met at Udiamperur, or Diamper, near Cochin, on 20th June, 1599. It was attended by the Romish Archbishop, the Syrian Archdeacon, and 153 Syrian priests, many Romish priests, and some chief persons among the Portuguese. Here the Archbishop gained his own way. By most unrighteous means decrees were passed confirming the doctrines of Rome, and repudiating those which had hitherto been held and proclaimed by the Syrian Church. But it was found necessary to consent to the continued use of the Syriac language in public worship.

"This state of things continued for about 50 years, till the iron yoke of oppression ultimately became insufferable to those who still adhered to the early faith. In 1653 many of the Syrians revolted from the Romish power, excluded the Romish priests from their churches, and appointed their Archdeacon as Metran, until they could obtain a Bishop from their patriarch. When the expected bishop, Mar Attala, at last managed to reach the shores of India, he was ensnared and sent to Goa, where he was consigned to a dungeon in the Inquisition and at last cruelly burnt as a heretic A.D. 1654."

The Portuguese had raised Cranganore to an Archbishopric. It was taken by the Dutch in 1661; thenceforward the Portuguese power declined, and the Syrians enjoyed freedom from external violence. Still, many continued to adhere to the Church of Rome,

while others remained under their own bishops, connected with the patriarchate of Antioch.

The late Dr. Burnell, of the Madras Civil Service, wrote an account of three crosses in South India, with old Syriac inscriptions. The one of which a picture is given was built into the wall behind the altar in a church at the Great Mount, Madras, and discovered



OLD CROSS AT THE MOUNT, MADRAS.

during some excavations about 1547. A bird, like a dove with expanded wings, is over the cross, intended as a symbol of the Holy Ghost descending on the Lord Jesus Christ. Two other inscriptions are in the old Church at Kottayam. They have thus been translated: "Let me not glory except in the cross of our Lord Jesus Christ. Who is the true Messiah, and God alone, and Holy Ghost." The inscriptions are considered to belong to the 7th and 8th centuries. They are the oldest Christian inscriptions in India yet known.

The Syrian Churches, seen dotted along the South-West Coast of India, have sloping roofs, small pointed arched windows, and buttresses supporting the walls. Most of them are built of polished stone. Some of the bells are of large dimensions. In front of the Church stands a pedestal, on which a handsome stone cross is

elevated; the whole being sometimes as much as 20 feet high. The ordinary dress of the priesthood is a long white coat of cotton cloth, tied or buttoned in front, and loose white trousers. The hair on the top of the head is shaved, but the beard is usually worn long.

The Syrian Christians were first brought prominently before English Christians by Dr. Claudius Buchanan, who visited their country in 1806. He showed the priests for the first time a printed copy of the Syriac New Testament. One of the Syrian Bishops presented Dr. Buchanan with a very ancient manuscript of the Syrian Bible, which was afterwards printed, chiefly for the use of Syrian Christians.

SYRIAC. (*Travancore, Syria, &c.*)

ܫܠܡ ܐܝܬܝܢ ܐܬܝܬ ܠܠܝܠܐ . ܐܬܝܬ
ܠܡܫܝܚܐ ܡܫܝܬܐ ܕܐܠܐ . ܕܠܐ ܡܥ ܡܫܝܬܐ
ܡܫܝܬܐ ܕܐܠܐ . ܐܠܐ ܡܫܝܬܐ ܕܐܠܐ ܡܫܝܬܐ
ܡܫܝܬܐ .

A few years later, Colonel Munro, the Resident at Travancore, applied to England for clergymen to be sent out to India, with the object of imparting instruction to the Christians of the Syrian faith. Three missionaries, the Rev. Messrs. Bailey, Baker, and Penn, were sent out by the Church Missionary Society in 1816. The object at first was to induce the Syrian Church to reform itself from the superstitions and corruptions which had grown up in it in past ages. In this, for several years, the missionaries were supported by the Metran Dionysius. His successor was of a different disposition, and in 1838, the Church Missionaries commenced a new and independent mission, which will afterwards be described.

The Syrian Church has suffered from internal dissensions—at times rival bishops contending for supremacy. Still, on the whole, there has been progress. Many abuses which shocked the early missionaries have been removed. The priests are better educated, and do more for the instruction of their flocks.

At the census of 1891 the Syrian Christians were returned as follows:—

Travancore	...	...	...	...	176,574
Cochin	...	...	...	...	21,784
					<hr/> 198,358

Roman Catholic Christians in Travancore and Cochin are divided into Churches of the Syrian Rite and the Latin Rite. The former use Syriac in church services, the latter, Latin. The census of 1891 gives the total of both as follows :

Travancore	...	...	...	...	279,197
Cochin	...	...	...	...	150,229
					<hr/> 429,426

ROMAN CATHOLIC MISSIONS IN INDIA.

The chief object of the following compilation is to describe *Protestant* Missions in India, but a chapter will be devoted to a brief account of the early Roman Catholic Missions in that country.

The differences between Roman Catholic and Protestant Christians may be first noticed. In all religions, if men exercise their judgments, there will be diversities of opinion. There are far wider differences among Hindus, although all acknowledge the Vedas, than among Christians.

Roman Catholics and Protestants, as a rule, both accept the brief statement of Christian truth, usually called the Apostles' Creed. With regard to *most* of the essential doctrines all Christians are agreed. One great difference between Roman Catholics and Protestants is that the former acknowledge the Pope of Rome as the head of the Church, while the latter deny it. Protestants are so called because they *protested*, or made a declaration against, certain doctrines of the Church of Rome. Both Roman Catholics and Protestants receive the Bible as the Word of God, but the former assert that the Church must be the interpreter of its meaning. The Pope was also lately declared to be infallible in matters of doctrine.

The principle of religious liberty is generally held by Protestants ; they consider that force should not be employed in religion. Some Roman Catholics hold the same views, but until recently in many Roman Catholic countries no other religion than Popery was tolerated. It was considered right to imprison or put to death persons who were considered to hold erroneous doctrines. This is a remnant of heathenism. King Nebuchadnezzar threatened to throw into a fiery furnace all who would not worship the golden idol he had set up ; Jains in South India were impaled by Hindus.

One of the earliest Roman Catholic Missionaries to India seems to have been Jordanus, who was twice in India. He was sent out the second time in 1430 as Bishop of Columbum, or Quilon on the South-West Coast. In 1498 Vasco da Gama landed at Calicut. Within the next half century the Portuguese had planted trading forts along the coasts of Western India. With them came Roman Catholic priests, some of whom laboured among the Hindus. One, named Michael Vaz, met with considerable success

among the fishermen. But it was Francis Xavier who gave the great impulse to Roman Catholic Missions in India.

Xavier, of noble descent, was a Spaniard, born in 1506. He went to the University of Paris and took his M.A. degree at twenty, soon after which he was appointed to teach philosophy. There he made the acquaintance of Ignatius Loyola, formerly a soldier, but now a student. Xavier was fond of pleasure, but Loyola led him to higher things by pressing the solemn question, "What is a man profited if he shall gain the whole world, and lose his own soul?"

In 1534, Loyola, Xavier, and five others, at midnight in a chapel underground, dedicated themselves by solemn vows to God's service. A few years later Loyola, with the sanction of the Pope, established the "Company of Jesus;" the members of which are called Jesuits. The motto is, "To the greater glory of God."

Xavier wished to go as a missionary to Palestine, but he was sent to India. John III., King of Portugal, was zealous for the spread of Christianity in his Eastern possessions. He applied to the Pope to send out some Jesuit missionaries to India. Two were appointed, but both falling ill, Xavier took their place. In 1541, he sailed from Lisbon in company with the new viceroy.

When Xavier arrived at Goa, he was deeply grieved by the ungodly conduct of the Portuguese settlers. How could the Hindus be evangelised while nominal Christians were such a disgrace to the name they bore? For 5 months, he devoted himself to the work of reformation. His days were spent in preaching, in catechizing the young, in visiting the hospitals. His zeal and piety won admiration, and a manifest improvement took place in the morals and conduct of the community.

But Xavier's heart yearning for work of a more directly missionary character, he went to the South. He began by getting the Creed, the Lord's Prayer, and the Ten Commandments translated into the vernacular. After committing them to memory, with bell in hand, he went through the villages, and summoned large congregations, attracting children especially by his kind words and gentle looks. To these he recited the translations, and after each article of the Creed, he asked them whether they believed. On their assent, he gave a short exhortation, and then baptized them. He wrote: "It often happens to me that my hands fail through the fatigue of baptizing, for I have baptized a whole village in a single day; and often by repeating so frequently the Creed and other things, my voice and strength have failed me."

For three years, beginning with May, 1542, Xavier toiled as missionary in South India. He then went to the Spice Islands, the Indian Archipelago for 2½ years. On his return he spent 6 months in India, directing the labours of a number of Jesuit missionaries who had been sent out. To reform European society

he sought to place good preachers in the principal towns. His next object was the conversion of the Japanese empire. After labouring there with considerable success, he returned to Goa to organise a mission to China. He met with much opposition from his own countryman, and he died in 1852 on the sandy shore of the small island of Sancian. His last words were: "O Lord, in Thee have I trusted; I shall never be confounded." His body was afterwards taken to Goa, where it is now preserved.

The best known Jesuit labourers in South India after Xavier are Robert de Nobili, John de Britto, and Father Beschi. The first commenced a mission at Madura in 1606, when it was the splendid capital of Terumala Nayak. Xavier had laboured among the poor; Robert de Nobili sought to gain over the higher castes. To succeed in this, he pretended to be a Brahman priest from Rome and a Saniyasi of the strictest profession, and assumed the name of *Tattuwa Potaka Swami*. Xavier never mastered the vernacular; but de Nobili was a distinguished Sanskrit and Tamil scholar. He wrote a number of books, some of which still in use. De Nobili, after gaining a number of converts, died in a mud hut near the Church of St. Thomas, not far from Madras, attended by a few Brahmans.

John de Britto was a Portuguese nobleman who was led by the example of Xavier to become a missionary. The Brahmans, jealous at the success of Christianity; stirred up a persecution, and de Britto suffered martyrdom.

In 1714 the Madura Mission revived under Father Beschi. He conformed in his dress, food, &c., to the customs of the people, and assumed the pomp of a Hindu guru. He travelled on a white horse or in a stately palanquin; a man held a purple silk umbrella over him, another fanned him with peacock feathers. He was known as *Vīramamuni*, the 'Heroic Devotee.' He was the best Tamil scholar of his age, and wrote a celebrated poem, called *Tembavani*.

Akbar, the Mogul Emperor, ascended the throne in 1556. One of his wives is said to have been a Christian, and he ordered his son Prince Murad, when a child, to take lessons in Christianity. Portuguese priests were invited from Goa, and Akbar took an interest in the discussions between them and the Muhammadans. Latterly he attempted to establish a religion of his own.

Jesuit Missionaries went as far as Nepal, which they entered in 1661. In Rome there are several translations from the Nepali.

There are now Roman Catholic Missions scattered all over India. Calcutta and Bombay have Jesuit Colleges, with a large number of professors. In South India the principal college is at Trichinopoly.

The *Madras Catholic Directory* for 1894 gives the number of European Missionaries as 619; Native priests 668; of Roman

Catholics as 1,130,489. Besides these there are the Roman Catholics in Goa, Damaun, Cochin, and Meliapur, estimated at 479,630. Including 249,437 Roman Catholics in Ceylon, the entire number is about 1,859,556.

PROTESTANT MISSIONS.

Some of the points of difference between Protestant and Roman Catholic Christians have been already mentioned. It may be added here that the northern nations of Europe are chiefly Protestants; and the southern nations, Roman Catholics. The great majority of the people of the United States are Protestants; while southward in America they are Roman Catholics.

There is also the Greek Church to which Greeks and Russians belong. It differs from the Roman Catholic Church in denying the supremacy of the Pope, in requiring priests to marry, in allowing the Scriptures to be read, and in using pictures of the saints instead of images.

FIRST PROTESTANT MISSIONARIES TO INDIA.

The success of the Portuguese, led some other European nations to establish Companies to trade with India, and to seek for settlements in that country. Among them were the Danes, belonging to Denmark, a small kingdom in the north of Europe. In the year 1621, about the same time as the English formed a settlement at Masulipatam, the Danes obtained from the Raja of Tanjore the town and small surrounding territory of Tranquebar on the eastern coast of South India. To this was added Serampore in Bengal. More than 80 years elapsed before the Danes took any steps to make known the Gospel in India. Frederic IV., King of Denmark, had been educated by the Rev. Dr. Lutkens, a man of earnest piety, who had taught him to use his high position as a means of doing good. Urged by Dr. Lutkens the king wished to send missionaries to Tranquebar. Dr. Lutkens, though aged, wished to go himself, but the king said that only younger men could stand the climate. To the great grief of the king no missionaries could be found in Denmark; so they were sought from Germany where there were some earnest pious men.

Two young Germans, who had been students of the University of Halle, Bartholomew Ziegenbalg and Henry Plutschau, offered themselves, and sailed for India in November, 1705. They landed in India on the 19th July, 1706, the voyage having lasted nearly 8 months.

Europeans generally are thought to be Christians; but many are so only in name. To such Jesus Christ will say at the last day,

"I never knew you, depart from me, ye workers of iniquity." Christianity strongly condemns sin of every kind; wicked men therefore hate it and its teachers. Many of the Danes at Tranquebar in those days were leading immoral lives, and did not wish missionaries to come to the country. As soon as Ziegenbalg and Plutschau had explained their object, they were advised to make all haste home again. They showed their Commission, signed with the royal seal, but without avail. For a time they had to stand in the open street without a lodging, till some one having pity on them gave them a small house.

The two young men, strangers and friendless, mingled many tears with the prayers in which they besought God to aid them in their work. To acquire a knowledge of Tamil, they agreed with an old schoolmaster that he should teach his pupils in their house and teach them also, they taking their places in the classes with the children. Afterwards they met with a well educated Tamil, acquainted with several European languages, who became their teacher, and under whom they made rapid progress. Ziegenbalg preached his first Tamil sermon in less than a year after he landed.

At that time there were many slaves in India, some of whom were owned by Danes at Tranquebar. Ziegenbalg asked the governor that some time should be allotted every day for their religious instruction. The governor was not friendly to missionary work, but as he had lately received a letter stating that the King of Denmark was much interested in it, he granted Ziegenbalg's request. Five of these slaves were baptised in May 1707, the first fruits of the Tranquebar Mission.

From morning to night the missionaries were fully occupied. Ziegenbalg gave a good deal of time to the study of Tamil, and commenced a copious Tamil dictionary which occupied him several years, and was of great use to his successors in the mission. The language of conversation was studied as well as that of classical authors. The instruction of convicts and religious exercises formed other parts of the duties of the day.

The missionaries proposed to build a church for the use of the converts. The announcement was generally treated with ridicule by the European residents, but a few contributed something towards the building. The missionaries themselves gave more than a year's salary. It was built of stone, and opened 13 months after their first landing in India. The following month 9 adults were baptized. The missionaries preached every Sunday and Friday both in Tamil and Portuguese; school children were also publicly catechised.

In the year 1708 Ziegenbalg began to travel beyond the boundaries of the Tranquebar territory, that he might publish the Gospel more widely. In October of this year, also, he began to

translate the New Testament into Tamil. The Dutch had a settlement at Negapatam, not far from Tranquebar, the governor of which was friendly to Missions. He invited the most learned Brahmaus to meet Ziegenbalg; and a religious conference was held which lasted 5 hours.

The following year the missionaries were reduced to great distress. Two ships in which money had been remitted to them from Denmark were lost; the gifts of their friends in Germany were all expended in the maintenance of schools and teachers; and notwithstanding their frugal way of living, they must have suffered from absolute want, had not some persons in the town offered to lend them a little money. To add to their troubles, the governor, not only withheld from them the salary allowed them by the king, but threw Ziegenbalg into prison on a frivolous false charge.

Ziegenbalg quietly submitted, endeavouring to follow the example of his Saviour, who, "when He was reviled reviled not again." After four months' confinement, he was released.

In 1709 the missionaries received the much needed supplies of money from Denmark, with which also came a letter to the governor, enjoining him to assist and encourage the missionaries to the utmost of his power. The governor could no longer openly oppose the missionaries, who, above all, were cheered by the arrival of three fellow-labourers.

About this time also interest began to be awakened in the Tranquebar mission in England. The letters of Ziegenbalg and Plutschau came under the notice of a learned Danish clergyman, who was chaplain to the husband of Queen Anne. He translated them into English, and made them known to the Society for Promoting Christian Knowledge. It was resolved by the Society, that all possible assistance should be given to the translation of the Scriptures into the languages of India, and to the establishment of Christian schools. A letter was sent to Ziegenbalg, with a present of books and money for the mission. With a portion of the money received from England, Ziegenbalg purchased a garden at Porreiar, not far from Tranquebar, and erected a small house. Porreiar is now an important mission station.

The missionaries had as yet no printing press. They employed people to multiply copies of the works they had translated or composed by writing them on palm leaves, and circulating them among the people. Ziegenbalg wrote an earnest affectionate letter to Hindus, entreating them to worship the one true God, and to take refuge in the Saviour whom He has graciously provided. Copies of this letter and a Tamil translation of St. Matthew's Gospel were distributed by Ziegenbalg on his way to Madras. This visit led to the establishment of a mission school in that city.

The Tamil translation of the New Testament was completed

in May, 1711, but it could not be printed till 1714 through Tamil type sent out from Germany. Smaller type was afterwards cut at Tranquebar, and the manufacture of paper was attempted with good success.

Failing health obliged Plutschau to return to Europe in 1712. He could report that upwards of 200 converts had been baptized. Among them was a noted Tamil poet, called Kanabadi, who wrote a History of the Saviour in verse, and other works which are still esteemed by Tamil Christians.

In 1714, Ziegenbalg found it necessary to return to Europe for a short time. He greatly desired to see the King of Denmark to get some hindrances to his work removed, and to confer with friends in Germany and England about the mission. The Danish governor was in great alarm lest his cruel treatment of Ziegenbalg should be represented to the king, but his mind was set at rest on this point. Ziegenbalg took with him an intelligent Tamil convert who assisted him during the long voyage home in translating the Old Testament. He also began a Tamil grammar in Latin, and made additions to his dictionary.

Although the king of Denmark was then engaged in war, Ziegenbalg was very kindly received by him, and after the interview was sent home in a royal carriage. During his stay at home, his Tamil Grammar and Dictionary were printed at Halle, in Germany.

In England Ziegenbalg was welcomed with much affection and respect. The Christian Knowledge Society made him a liberal present of money, books, and paper; he was presented to the King George I., and the East India Company gave him a free passage to India. During the voyage out, Ziegenbalg proceeded with his translation of the Old Testament.

On landing at Madras in August 1716, he took measures with friends there to establish additional schools both in Danish and English territory. At Tranquebar, Ziegenbalg had a warm welcome, and soon after a seminary was established for the training of teachers and catechists. A new church was also erected as the old one was too small.

Early in 1717 the missionaries addressed letters to George I., giving him an account of the present state of the mission. The King replied in a Latin letter, of which the following is a translation:—

“Reverend and Beloved,—

“Your letters, dated the 20th January of the present year, were most welcome to us; not only because the work undertaken by you, of converting the heathen to the Christian faith, doth by the grace of God, prosper, but also because that in this our kingdom such a laudable zeal for the promotion of the Gospel prevails. We pray you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of

which as we shall be rejoiced to hear, so you will always find us ready to succour you in whatever may tend to promote your work and to excite your zeal. We assure you of the continuance of our royal favour.

"Given at our Palace of Hampton Court, the 23rd August, A.D. 1717, in the 4th year of our reign.

"GEORGE R."

A most friendly and eloquent Latin letter was also addressed to the missionaries by the Archbishop of Canterbury.

Worn out with excessive toil, Ziegenbalg's strength was exhausted before he had completed his 36th year. On the morning of the 23rd February, 1719, he was seized with the pains of death. The friends who stood around his bed repeated some of the words of the Apostle Paul, "I have a desire to depart and to be with Christ." "That," said the dying man, "is what I long for. Washed from my sins in His blood, and clothed with His righteousness, may He bring me into His Kingdom." A number of Native Christians and school children stood in the verandahs. He desired that all would sing his favourite hymn, "Jesus, my refuge;" and when it was ended he calmly gave up his soul to God. His loss was mourned over by 355 converts, besides a large number under instruction.

A few months later three new missionaries from Europe came to Tranquebar. One of them, named Schultze, an able scholar and good man, completed Ziegenbalg's translation of the Old Testament, and translated the whole Bible into Hindustani. He established a mission in Madras. An English Church already existed there, built in 1680, about 60 years after its occupation by the East India Company. When in 1742 Schultze returned to his native land, the Native Christian congregation in Madras amounted to about 700 persons.

In 1726 the converts numbered 678; in 1736 they had increased to 2329; and during the next 10 years 3812 persons were baptized.

C. F. SCHWARTZ.

One of the most useful missionaries that ever came to India was Christian Frederic Schwartz. He was born in Prussia in 1726. His mother, a pious woman, died while he was very young, but in her last moments she charged her husband to train up the child in remembrance that he had been dedicated to God's service. In his 16th year, he was sent to a school that he might be prepared for the University. His father, though a man of some wealth, gave his son only as much money as was required for his necessary expenses. He thus escaped many snares which proved fatal to others. Twice when attacked by dangerous illness, he resolved, should his life be spared, to devote himself to the service of his Maker; but with

returning health his good resolutions were forgotten. Yet the prayers of his mother had gone up for a memorial before God, and after a time he accepted Jesus Christ as his Saviour, and continued His faithful follower till the end of his life.

In 1746 Schwartz, proceeded to Halle to study at the University then distinguished for the Christian character of its professors. Here he made the acquaintance of Schultze, who had been for more than 20 years a missionary in South India. Schultze recommended him to learn Tamil, that he might assist in carrying through the press a new edition of the Bible which was to be printed at Halle. So high an opinion was formed of Schwartz, that he was encouraged to offer himself as a missionary to India. He agreed to do so if his father's consent could be obtained. Although Frederic was the eldest son, the father, after long consideration and earnest prayer, laying his hand on the head of his son, solemnly gave him his blessing, charged him to forget his country and his father's house, and to go forth amongst the heathen to win souls unto Christ.

Frederic then gave up his share of his father's inheritance to his brothers and sisters, and hastened back to Halle to prepare for his departure. After visiting Denmark, he went to England for a few weeks, during which he applied himself to the study of English. He met with a kind reception in England, and was granted a free passage to India by the East India Company, where he arrived in July, 1750.

Schwartz landed at Cuddalore, from which, after a short stay, he proceeded to Tranquebar. He applied himself with great diligence to the study of Tamil, and made such rapid progress that in less than 4 months from his landing in India he preached his first sermon. Through teaching in the Tamil School and by conversing freely with all he met, whether Christians or Hindus, he gradually acquired readiness in the use of the language.

One of the duties assigned to Schwartz was the preparation of adult candidates for baptism. He took the utmost care to ascertain, not only the religious knowledge, but the Christian disposition of those under instruction. In the case of persons from a distance, baptism was often deferred for several months, that the missionaries might become better acquainted with their character and previous conduct. In 1751, four hundred persons were added by baptism to the Tamil congregation.

Schwartz, for several years, studied the sacred writings of the Hindus. This enabled him at any time to command the attention of the people by allusions to their favourite books.

The elder missionaries at Tranquebar seeing the talents and zeal of Schwartz, committed to his superintendence the various congregations and schools south of the Cauvery. From the time that he rose in the morning till he retired to rest at night, he was constantly employed.

On the 19th July, 1756, the fiftieth anniversary of the landing of Ziegenbalg and Plutschau was celebrated. During the half century the Mission had passed through many changes and trials, but 11,000 souls had been added to the Church.

In 1760 Schwartz was invited to visit Ceylon, where he spent three months. His labours were most useful to the Christian population of the places which he visited. Before leaving for India, he went to Point Pedro, in the north of the island, to see the great tree under which Baldaus, an eminent Missionary, had been wont to preach one hundred years before. The concluding entry in the journal of his visit to Ceylon is a humble prayer that God, for Christ's sake, would pardon all his sins of omission and commission—duties he had left undone, and wrong things he had done, and that a lasting blessing might rest on all his labours which were agreeable to the Divine Word.

For several years Schwartz had regarded Tranquebar as his home, but Tanjore and Trichinopoly afterwards became the principal sphere of his labours. In 1762, accompanied by one of his colleagues, went on foot to Tanjore and Trichinopoly, preaching as usual, by the way, to both Christians and Hindus. At Tanjore, Schwartz was permitted to speak freely about the Christian religion even within the Raja's palace; and the prince, hearing, from one of his chief officers, of the missionary and his words, desired that he might be invited to repeat his visit. The Raja himself was present when he came again to the palace, and, though concealed by a screen, heard all that passed.

From Tanjore Schwartz proceeded to Trichinopoly, then as now a large military station. He then became known to Mahomed Ali, Nawab of the Carnatic. He was walking in the gardens of the palace one day, when the Nawab happened to be there. The prince perceiving him, sat down, desired the missionary to approach, and offered him some refreshment, which, however he declined. A few days afterwards the Nawab met him again, and entered into friendly conversation.

To qualify himself for more extensive usefulness, Schwartz for some time applied himself diligently to the study of Persian and Hindustani. The former was the language of the Muhammadan Court, and the latter was in use among Muhammadans throughout India.

During the siege of Madura in 1763 and 1764 by the British troops and the forces of the Nawab, Schwartz went there for a time to minister to the sick and wounded as well as conduct Divine service. When the city fell, Schwartz received as a present 600 pagodas which he gave for the benefit of the Tamil congregation and school.

In 1766 he became missionary at Trichinopoly of the Christian Knowledge Society. He was now 40 years of age. A gentle-

man thus describes his appearance and mode of life at that time :

“Figure to yourself a stout, well-made man, somewhat above the middle height, erect in his carriage and address, with a complexion rather dark though healthy, black curled hair, and a



C. F. SCHWARTZ.

manly and engaging countenance, expressive of unaffected candour, ingenuousness and benevolence ; and you will have an idea of what Mr. Schwartz appeared to be at first sight. He had much to do with very narrow means. His whole income was *ten pagodas per month*, or about 48 *l* per annum. He obtained of the commanding officer a room in an old Hindu building which was just large enough to hold his bed and himself, and in which few men could stand upright. A dish of rice and vegetables, dressed after the manner of the natives, was what he could always cheerfully sit down to, and a piece of dimity (cotton cloth) dyed black, and

other materials of the same homely sort, sufficed him for an annual supply of clothing."

At Trichinopoly Schwartz found a large English garrison without a Chaplain. He prevailed upon the soldiers to meet in a large apartment in an old native building; but in time they subscribed money to build a large and handsome church.

In 1767, war with Hyder Ali, Sultan of Mysore, broke out, which continued for two years. At one time, the arms of Hyder were so successful, that it was feared that Trichinopoly would fall into his power, but three days' heavy rain obliged him to withdraw his troops. Schwartz devoted himself with much zeal and sympathy to the care of the sick and wounded.

When peace was restored in 1769, Schwartz visited Tanjore, where he spent 3 weeks in preaching and examining the schools. He was then introduced to Tuljaji, the Raja, with whom he had a long conversation on the subject of religion. Sweetmeats were afterwards brought in. When Schwartz had eaten a little he said, "We Christians are accustomed to give thanks when we partake of food, and to pray that the strength which we derive from it may be employed in the service of God the giver." With the Raja's approval, he offered up a short prayer. The Raja had heard that Christians sang songs of praise to God, so he asked Schwartz to sing a hymn. He complied by singing a few verses of the hymn, "My God, to Thee this heart I bring," which begins by acknowledging the soul's guilt, ignorance, and poverty, and ends with entire surrender to God. The Raja expressed his satisfaction, saying that he had never before heard the like from any European.

Some time after this, the Raja wished to send Schwartz on a political mission to Madras. He said to Schwartz, "Padre, I have confidence in you, because you are indifferent to money." Although Schwartz was willing to help the Raja, his ministers were so deceitful that he was obliged to decline the mission.

In 1779 Schwartz was requested to go to Madras, where the Governor, Sir Thomas Rumbold, wished to speak with him. To his surprise the Governor told him that Hyder Ali was supposed to meditate war, and Schwartz was asked to go to his capital to assure him that the English entertained peaceable thoughts. Schwartz was selected for the Mission, because he understood Hindustani, and could speak to Hyder without an interpreter. Another reason was that he would not be bribed. The Mission involved some danger, but, in the hope of averting war, Schwartz undertook the journey, receiving no more than his travelling expenses. Hyder received him kindly and bade him sit next to himself, without requiring him to take off his shoes. He was told that he might stay in Seringapatam as long as he pleased; but after receiving a letter which he was to deliver to the Governor of

Madras, he took his leave of Hyder. On entering his palanquin Schwartz found Rs. 300 which Hyder had sent him to defray the expenses of his journey. Schwartz would have returned the money, but this would have been an insult. It was given to an orphan school.

The following year Hyder, professing not to believe the desire for peace expressed by the Madras Government, invaded the Carnatic, with an army of nearly a lakh of men, desolating the country like locusts. During the next three years, multitudes perished by the sword, famine, and pestilence. Schwartz foreseeing war, laid in a large stock of rice when it was cheap, which was of the greatest benefit to the Native Christians and orphans. Numbers had fled to Tanjore for refuge, so that the stock of provisions was exhausted, and many perished from hunger. Formerly when the country people brought provisions, they were defrauded by the Raja's officers, so they refused to bring more in spite of the entreaties of the Raja and his minister. The Raja then applied to Schwartz. He sent out letters in every direction asking for supplies, and promising to pay for them with his own hands. In a short time 80,000 measures of rice were brought into the fort. Schwartz paid the people, and sent them home quite satisfied.

Hyder, in the midst of the war, ordered his officers not to molest "the venerable padre ; for he is a holy man." In the third year of the war Hyder died, and was succeeded by his son Tippu, who was obliged to sue for peace.

The Raja of Tanjore, suffering from an incurable disease, had abandoned the management of his kingdom to a minister who was a cruel extortioner. The people after appealing in vain to the Raja for redress, fled in crowds to the adjacent countries. Large tracts lay waste for want of labourers to cultivate them. The Raja tried to win them back, but they distrusted his promises, and refused to come. He then asked Mr. Schwartz to write to him, and such was their confidence in him that 7,000 came back in one day.

At Tanjore, notwithstanding his numerous duties, Schwartz sometimes gave religious instruction to the sons of European gentlemen resident near Tanjore. One of his pupils was Sir Alexander Johnston, who became Chief Justice of Ceylon. He thus gives his recollections of Schwartz : "I well remember his peculiarly venerable appearance, the tall and erect figure, the head white with years, the features on which I loved to look, the mingled dignity and amenity of his demeanour."

As was often the case with Indian Rajas on account of their immoral lives, Tuljagi had no son of his own to succeed him. He therefore adopted the son of a cousin, a boy ten years old, whom he named Serfoji Raja. Shortly before his death, he sent for Schwartz to entreat him to become guardian of young Serfoji. Pointing to the child he said, "This is not my son, but yours ; into your

hand I deliver him." Schwartz could not undertake such a charge, but during the remainder of his life he acted like a father to the youth, and did all he could for his benefit.

Towards the close of 1797, Schwartz was attacked by a severe illness, and it became evident that his end was near. No longer able to hold service in the Church, he caused the Native Christians to come to his house, where he expounded the Scriptures and prayed with them in Tamil, as he had been used to do. The children also came daily to him to read the Bible, and sing their hymns.

Shortly before his death, when hymns were sung, he revived and tried to sing with them. Among his last words were the following: "Oh Lord, hitherto Thou hast preserved me; hitherto Thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in Thy sight. I commend my spirit into Thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of Thy mercy." Soon after he bowed his head, and peacefully departed to his Master's rest.

Serfoji wrote the following inscription which was placed upon the tomb of Schwartz:

"Firm wast thou, humble and wise,
Honest, pure, free from disguise;
Father of orphans, the widow's support,
Comfort in sorrow of every sort.
To the benighted, dispenser of light,
Doing, and pointing to, that which is right,
Blessing to princes, to people, to me;
May I, my father, be worthy of thee;
Wisheth and prayeth thy Saraboji."

PROTESTANT MISSIONS ACCORDING TO NATIONALITIES.

Some account will now be given of the efforts to make known the Gospel among the principal nations of India. About a hundred languages and dialects are spoken. Space permits only the most important to be noticed, and even in their case only a few leading events can be mentioned.

BENGALIS.

BENGALI, next to Hindi, is the language spoken by the greatest number in India. The Bengalis amount to nearly 42 millions: one in every 7 of the inhabitants of India is a Bengali.

Bengal formed one of the 5 outlying kingdoms of Aryan India. It includes the lower courses of the Ganges and Brahmaputra, and is chiefly a large rice-producing plain. The numerous rivers yield a plentiful supply of fish, which forms an important article of food.

In some parts every house has its canoe, as the country is under water during the rainy season. Some of the canoes are so small that a man can carry one on his head ; others are larger, and have a covering.



Language.—Bengali belongs to the northern family of languages. The character is the same as the Nagri, but rounded for greater facility in writing. There is a fondness for the sound o : thus Manu becomes Monu. In point of numbers speaking of Bengali ranks next to Hindi.

BENGALI.

কেননা ঈশ্বর জগতের প্রতি এমত প্রেম করিলেন, যে আপনার
অদ্বিতীয় পুত্রকে দান করিলেন ; যেন তাঁহাতে বিশ্বাসকার
প্রত্যেক জন বিনষ্ট না হইয়া অনন্ত জীবন পায় ।

Muhammadans mix with Bengali a number of Arabic and Persian words. Their language is called Musalman-Bengali.

Though small and weak in appearance, the Bengalis can endure a considerable amount of fatigue : "In active pursuits," says Beverly, "the Bengali is timid and slothful ; but in intellect he is subtle and sharpwitted." A Bengali journalist thus points out a prominent defect : "One of our national poets describing the character of a certain individual, says,—*He was mountain-*



BENGALI CHRISTIANS.

ke in words, in deeds mustard-seed-like.' It is not too much to say that, in these words is comprehended the predominant feature of our national character."

It is estimated that of the Hindus in Bengal about three-

fourths are worshippers of the wife of Siva, under the names of Durga and Kali. She is represented as a black woman with four hands, wearing a necklace of skulls, and dancing on the body of Siva. Elated by her victory over the demon who attacked her in the form of a buffalo, she danced so furiously that the earth trembled beneath her weight. As she did not stop when asked, Siva lay down among the slain. She stopped when she caught sight of her husband. The *Durga Puja*, the chief festival in Bengal, is intended to celebrate this victory.

The Bengalis have passed through different phases. Forty years ago, they were the leaders in social and other reforms; Under the influence of false patriotism, there is now a re-actionary movement among some. Everything Indian is right, because it is Indian; that anything is foreign is regarded as a sufficient condemnation. Intelligent men see the folly of this. *The Indian Messenger* has the following remarks on such re actionaries:—

“It is easy to convince an ignorant man. It is not very difficult to dispel the erroneous views of a superstitious man. But your educated re-actionary is the strangest creature living and the most difficult to deal with. Persistent advocacy of wrong, shutting the eyes to the rays of knowledge growing brighter every day, efforts to make the worse appear the better reason, end in moral shipwreck.” September 27, 1891.

Some of the most distinguished Indians in modern times have been Bengalis. Among them may be specially mentioned Rammohun Roy and Keshub Chunder Sen, the greatest Indian religious reformers of the century.

EARLY MISSIONS.

First Protestant Missionary.—The first Protestant Missionary to Bengal was John Daniel Kiernander, of the Danish Mission at Cuddalore. During the war between the French and the English in the Carnatic, mission work there was stopped. Kiernander, therefore, resolved to open new ground, and in 1758 went to Calcutta, a year after the battle of Plassey. His first step was to open a school, the pupils in which at the end of a year had increased to 135. Kiernander also went about preaching, and a Native congregation was gradually formed. He married a wife, with a large income, of which a considerable portion was devoted to the use of the Mission. He built in Calcutta what is now called the “Old Mission Church,” at a cost of half a lakh of rupees, nearly the whole of it from his own resources. In the ten years ending in 1776, there were 495 persons added to the Mission. Kiernander laboured on till old age, though pecuniary troubles, caused by the extravagance of his son, beclouded the closing years of his life.

State of English Society.—Last century there were few English ladies in Calcutta. Many Europeans kept native women; some, like Muhammadans, had several. There was a great deal of drunkenness. Sundays were spent in shooting, gambling, horse racing, &c. Some Europeans sought to please their Hindu concubines by worshipping their favourite idols.

There were, however, a few good men. Among them were Charles Grant, who came out to India with his wife and her sister, and rose to a high position in the Civil Service. William Chambers, Master of Chancery in the Supreme Court of Calcutta, who had been influenced by Schwartz, and who had married Grant's sister-in-law; and George Udny, another Civilian. While the great majority of Europeans were opposed to Christian Missions which condemned their immoral lives, the three mentioned above were their warm supporters. To them should be added the Rev. David Brown, who came out to India, as Chaplain of the European Asylum for orphan children. He took so much interest in Missions, that he gave up his salary as Chaplain rather than discontinue his services at Kiernander's Church. One of his sons was Mr. C. P. Brown, a Madras Civilian distinguished as a Telugu scholar. These good men made several attempts to establish missions in India, but for a time they were unsuccessful.

Serampore Mission.—William Carey was born in England in 1761 of poor parents. When 14 years of age he tried to work as a field labourer; but as he could not stand exposure to the sun, in his 17th year he became a shoemaker. As a boy he had learned by heart a Latin Vocabulary. Meeting with a book containing some Greek words, he began to study that language. Up till this time, Carey had been careless about religion. He now felt that he had been sinful, and needed a change of heart. At first he tried to quiet his conscience by attention to the outward forms of religion, and sought to be saved through his own merits; but when he gained more knowledge, he felt that he could not atone for his past sins, nor work out a righteousness of his own. He joyfully accepted the Lord Jesus Christ as his Saviour, and sought the help of the Holy Spirit to enable him to overcome sin. Not long afterwards Carey was invited to preach in a village, where there were no religious services. This he did Sabbath after Sabbath, and afterwards he was appointed to the ministry.

Carey imprudently married early and had great difficulty in supporting his family. Besides working during the day as a shoemaker, he opened an evening school. Amid all his hardships, he laboured diligently to acquire knowledge. He never sat at work without a book before him.

Accounts of the ignorance and superstition of many nations, and Carey to form a map to show the different religions of the world, which he employed in teaching geography. The last com-

mand of the Lord Jesus Christ to His disciples was, "Go and teach all nations." For some years this was obeyed, and great numbers embraced Christianity. Last century it was almost entirely forgotten. At a meeting of ministers in 1791, Carey urged the duty of forming a society to spread the Gospel in heathen lands. This was not then agreed to, but he was asked to publish a pamphlet he had written on the subject. The following year he preached a sermon, the two divisions of which were: "EXPECT GREAT THINGS FROM GOD;" "ATTEMPT GREAT THINGS FOR GOD." Four months later, in October, 1792, it was resolved to form the Baptist Missionary Society,* and Carey offered to become its first missionary.

At that time no one could go out to India in an English ship without a license. If they did so, they would be sent back immediately. Carey obtained a passage in a ship belonging to the king of Denmark. At first he tried to support himself, while he also worked as a missionary. After acquiring a good knowledge of Bengali, he began the study of Sanskrit, and read a great part of the Mahabharata.

The East India Company was then strongly opposed to missionaries coming to India as it was feared that their preaching would create a rebellion. As 4 missionaries were coming out to join Carey, it was agreed that they should all settle at Serampore, a small Danish settlement, 13 miles north of Calcutta. Two of the 4 missionaries died soon; the other two lived for many years. One was William Ward, a printer, the other was Joshua Marshman. The three missionaries agreed to live together, and to throw all their earnings into a common stock. They were to live economically and spend all they could on schools and printing the Scriptures. Ward was a good printer, and the press which he established earned several thousand rupees a year. Mr. and Mrs. Marshman set up two boarding schools, which soon yielded Rs. 800 a month. Carey was appointed a teacher in the College of Fort William and Bengali Translator to Government, receiving in all Rs. 1,250 a month. From that he retained only Rs. 50 a month for his private expenses; Mr. Marshman took Rs. 30, and Mr. Ward Rs. 20. Carey took rather more on account of his duties at the College and appearance at Government House.

With the earnings of the Serampore Missionaries and some help from England, Mission Stations were opened in different parts of the country. Krishna Chundra Pal, the first convert, was baptized in 1802. He composed a hymn, a translation of which is still sometimes sung. The first verse is as follows:

O Thou, my soul, forget no more
The Friend who all thy misery bore;
Let every idol be forgot,
But, O my soul, forget him not.

* The Baptists are a body of Christians so called from their opinions about baptism.



WILLIAM CAREY.

In 1810 there were 300 converts, of whom 105 had been added that year.

Carey's first important work was the translation of the Bible into Bengali, and for 40 years he was engaged either in translating himself or in revising translations made by others. He and his companions formed the grand design of translating the Scriptures into all the languages of the East. For this they had several advantages. Carey had a great aptitude for acquiring languages. The assistance of learned pandits connected with the College of Fort William could be obtained; the missionaries had one of the best

libraries in India, a large printing establishment, and a letter foundry able to produce types in the different languages.

With the assistance of pandits, Carey himself prepared the Bengali, Hindi, Marathi, and Sanskrit translations. In other cases pandits from different parts of India translated from the Sanskrit with their own vernaculars, Carey and his associates reading the versions before they were printed. Marshman undertook the Chinese. The whole Bible was printed in Bengali, Oriya, Assamese, Hindi, and Marathi; the New Testament in 22 languages, and Gospels in some others. Under the circumstances the translations were imperfect; but they were useful in their day, and helped to prepare the way for others more accurate. Besides translating the Scriptures, Carey prepared Grammars in several languages, and a Bengali Dictionary.

The earliest movement against widow burning was made by the Serampore missionaries; the Agricultural and Horticultural Society for India was founded through Carey; and he sought to establish the system of savings banks to counteract the tendency to get into debt; the first Bengali newspaper was commenced at Serampore.

In 1818 the Serampore missionaries proposed the establishment of a College for instruction in "Eastern literature and European Science." It was to include the study of Sanskrit, Arabic, and English; the preparation of manuals of science, the training of teachers, and a theological institute for Christian students. Although Dr. Duff has the honour of giving a great impulse to English education all over India, Carey and his associates felt its importance several years before he came to the country.

The College, for a number of years, was largely attended and very useful. The establishment of Mission Colleges in Calcutta, more convenient to students than Serampore, led to the giving up of the College Department in 1879, but a Training Institution for Christian Mission Agents is still carried on.

Carey laboured till the last. When he could no longer sit at his desk, he corrected proof sheets when lying on his couch. On the morning of June 9th, 1834, he passed away to his reward in his 73rd year.

Although he had been in labours most abundant and highly honoured, he never lost his humility. "Let my funeral," said he, "be as plain as may be. Let these words be put on my tombstone:—

"WILLIAM CAREY, born August 17th, 1761, and died—

A WRETCHED, POOR, AND HELPLESS WORM,

ON THY KIND ARMS, I FALL."

ENGLISH CHAPLAINS AND BISHOPS.

Chaplains are ministers sent out for Europeans; but some of them, while attending diligently to their immediate duties, took a warm interest in missions. The labours of the Rev. David Brown have already been noticed. Dr. Claudius Buchanan was a man of similar spirit. He encouraged the Serampore Missionaries in their translations, giving himself Rs. 5,000 in aid of their work; he travelled to the southern extremity of India that he might assist in providing the Syrian Churches with the Scriptures; and he offered prizes to the British Universities to excite an interest in India among the students.

Thomason was another chaplain of like character. The most distinguished of them was Henry Martyn, but as he laboured in North India, he will be noticed under that head.

India opened to Missionaries in 1813.—The East India Company, in its early days, rather favoured Missions; but a change took place in its servants in India, many of whom were bitterly opposed to the preaching of the Gospel. As already mentioned, Carey and his companions had to seek shelter under the Danish flag at Serampore; some missionaries were not allowed even to land. These despotic proceedings, contrary to the principles of religious liberty, gave great offence to good men in England. When the Charter of the East India Company was renewed in 1793, Wilberforce tried to secure a clause stating that "It is the peculiar and bounden duty of the British Legislature to promote by all just and prudent means the interest and happiness of the inhabitants of the British dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement." The India House raised such an alarm that the clause was thrown out, and for 20 years the Company had the power of excluding missionaries.

When the East India Company's Charter was renewed in 1813, Wilberforce and his friends, in spite of great opposition, secured the insertion of a clause that, "it was the duty of this country to promote the introduction of useful knowledge and of religious and moral improvement in India, and that facilities be afforded by law to persons desirous of going to and remaining in India to accomplish these benevolent designs." The Charter also provided for the establishment of an Indian bishopric, and required a sum of not less than a lakh of rupees to be set apart each year for the improvement of literature and promotion of a knowledge of science.

First Indian Bishops.—In 1814, Thomas Fanshaw Middleton, a distinguished Greek scholar and good man, was appointed the first English Bishop of Calcutta. One of his earliest efforts was to increase the supply of good books through the Christian Knowledge Society. He encouraged the establishment of schools, and was

very friendly to the study of English, which he hoped would lead the people of India to *think*. He made several long journeys, seeking both to benefit Europeans and to encourage Missions. Among other places he visited Tanjore, where the Raja presented to him a portrait of Schwartz.

The object which Bishop Middleton chiefly set before himself was the establishment of a college to train Indian Christians as preachers and teachers, to give a good English education to Hindus and Muhammadans, to translate the Scriptures and prepare other Christian and useful literature; and to receive English missionaries on their first arrival in India. The foundation stone of a noble building on the banks of the Hughli, to the south of Calcutta, was laid by the Bishop in December, 1820; but several years elapsed before it was completed. The first principal was the Rev. W. H. Mill, a learned and good man. Bishop Middleton was not spared to watch long over the institution which he founded. In July, 1822, he gently breathed his last.

Although there were some able and earnest men connected with Bishop's College, the grand designs of its founder were not fulfilled. Like Serampore College, its situation was inconvenient for students. In 1878, at the request of Bishop Johnson, the building was sold to Government for an Engineering College. In 1880



BISHOP HEBER.

the college was reopened in Calcutta, where, under the Rev. H. Whitehead, its usefulness has been revived.

In 1823 Reginald Heber was appointed Bishop Middleton's successor. At Oxford he had been the most distinguished student of his time. His prize poem, "Palestine," entitled him to a place among English poets. Some years afterwards he wrote the well-known missionary hymn, beginning as follows:

"From Greenland's icy mountains,
From India's coral strand,
Where Africa's sunny fountains
Roll down their golden sand,

From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

Besides being an accomplished scholar, Heber was remarkable for his winning manners, his unselfishness, and desire to do good. During the long voyage to India, besides seeking to benefit all on board the ship, he studied carefully both Hindustani and Persian. The greater part of Bishop Heber's short Indian career was spent in visiting his large diocese. His *Indian Journal* gives an excellent account of the state of the country at that time. During his second tour he died suddenly at Trichinopoly in 1826, only about two years after his arrival in India.

Among Heber's successors, may be specially mentioned Bishop Wilson, who built the Calcutta Cathedral and had a long episcopate, and Bishop Cotton, imbued with the spirit of Dr. Arnold, who was accidentally drowned in the Gorai river.

MISSIONS NOW AT WORK.

Baptist Mission.—The work commenced by the Serampore Mission was continued by the Baptist Missionary Society, and gradually extended. The Rev. Dr. Yates greatly improved the Bengali translation of the Bible, and the Rev. Dr. Wenger, in addition to Bengali revision, did much for the Sanskrit version. The Baptist Mission Press, established in Calcutta, has printed, besides the Scriptures and other Christian literature, the numerous oriental publications of the Bengal Asiatic Society.

Several mofussil stations are occupied. One of the largest missions is in the Backergunge district, separated from Jessore by one of the chief mouths of the Ganges. The Serampore Missionaries established a school at Barisal, the chief station, in 1823, in which instruction was imparted in English. From this small beginning a prosperous and extensive mission has gradually sprung up. There is a promising mission at Dacca, the capital of Eastern Bengal. At Serampore there are Theological and Normal Classes.

In 1893 there were connected with the Baptist Mission 35 missionaries, 3,991 Church members, 11,056 Christians including church members, and 3,702 children at school.

London Mission.—The London Missionary Society sent out the Rev. N. Forsyth, its first missionary to India in 1798. He settled at Chinsurah, a Dutch station, 20 miles north of Calcutta. He continued alone in the work till 1812, when he was joined by the Rev. R. May. Mr. May established a large number of vernacular schools, which received a liberal grant from Government. In 1849 the Chinsurah mission passed into the hands of the Free Church of Scotland. In 1816 the Rev. Messrs. Townley and Keith were sent out to begin a mission in Calcutta. In 1826 work was commenced among



DR. MULLENS.

the villages to the south of Calcutta. The Rev. A. F. Lacroix laboured among them and in Calcutta for many years.

In 1837 an Educational Institution was established at Bhowanipore, a suburb of Calcutta. Chiefly through the efforts of the Rev. T. Boaz, a noble building was erected for it in 1853. The Rev. Dr. Mullens, afterwards Secretary of the London Missionary Society, had charge of it for a time. He wrote a valuable prize essay on *Vedantism, Brahminism, and Christianity*. Mrs. Mullens, a daughter of the Rev. Mr. Lacroix, was a zealous worker in the cause of female education. She also wrote *Phulmani and Karuna*,* describing the faults and virtues of Indian Christians, and fitted to do much good. It has been translated into the principal languages of India.

Berhampore, in the district of Murshidabad, 180 miles north of Calcutta, is the other mission centre in Bengal. The mission was begun in 1824. Evangelistic work is carried on in some villages around.

In 1894 there were connected with the London Mission, 9 English missionaries, 473 church members, 1757 adherents, and 3875 children at school.

Church Mission.—A Corresponding Committee in connection with the Church Missionary Society was formed in Calcutta in 1812, but it was not until 1815 that a mission was planted in Calcutta. This was at Kidderpore, in the suburbs, where a site for a school had been given by a Brahman. The first two missionaries sent out to Bengal were the Rev. Messrs. Greenwood and Schroeter, who reached Calcutta in 1816. The following year a commencement was made at Burdwan. Here the Rev. J. J. Weitbrecht laboured for many years. In 1821 the Society established its headquarters in Mirzapore, near the centre of Calcutta; schools were opened, and a printing press was commenced. The most important Mission of the Society was commenced in 1831, at Krishnagar, in the district of Nadiya, noted for its Sanskrit Schools. The Rev. W. J. Deer was one of the earliest missionaries. Numerous schools were planted throughout the district, and the Gospel was preached from village to village. About 1838, within a few months, 3,000 persons, on the east side of the river Jellinghi, came forward to embrace Christianity. The motive in most cases was the hope of temporal help. They had suffered from a famine, and they expected the mission to supply them with seed-corn and other necessities. For a considerable time they were unsatisfactory; but through patient teaching they gradually improved. There is now a band of "Associated Evangelists," young Englishmen, with Indian helpers, moving from village to village. Krishnagar has a Normal School for the training of teachers; in Calcutta there is a Divinity School.

* English edition sold by Mr. A. T. Scott, Tract Depôt, Madras, Price 2 As.

In 1893 the Society had 7 English ordained Missionaries labouring among Bengalis, 6581 Native Christians, 1254 communicants, and 4157 children at School.

Gospel Society.—The Calcutta Diocesan Committee of this Society was formed in 1825 at a public meeting at which Bishop Heber presided. Bishop's College, founded by Bishop Middleton, was early placed under its agents. They also superintended several schools made over to them by the Christian Knowledge Society in 1828. The Rev. W. Morton, who was the first missionary sent by the Society to Bengal, reached Chinsurah in 1829. Tallyganj, near Calcutta, was occupied the same year. In 1833 other villages, as Barripore, Jangira, &c., were taken up.

In 1893 there were 8 Missionaries, 4280 baptized persons, 1797 communicants, and 1253 pupils in school, connected with the S. P. G. Society in Bengal.

Scottish Missions.—It has been mentioned that English was taught in the Serampore College established in 1818; but it received its great impulse from Dr. Duff, of whom a short account will now be given.

The Rev. Alexander Duff was sent out by the Church of Scotland as its first missionary to India. He left England in October, 1829, and after nearly an 8 months' voyage, during which he was twice shipwrecked, reached Calcutta at the end of May, 1830. His special work was to establish a Missionary College. At that time Sanskrit, Persian, and Arabic were taught in Government Colleges, and even many Englishmen in high position approved of such teaching in preference to English. Duff took an opposite view. He held that English was "the best and amplest channel for speedily letting in the full stream of European knowledge on the minds of those who were destined to influence and direct the national intellect and heart of India." In this Duff was encouraged by Rammohun Roy. The native languages were by no means to be neglected, but the English key to knowledge was to be given to India.

The institution was opened on July 12th, 1830. It commenced with 5 young men, but before the end of the first week there were more than 300 applicants. A simple yet thorough course of instruction in the English language in all the classes was laid down, and the institution soon achieved a wonderful popularity. At the end of the first year a public examination of the scholars was held in a spacious hall in Calcutta, and was attended by a large number of European gentlemen and ladies, besides some Indians of high rank. On the reopening of the seminary, the number of new applications for admission was more than trebled. Elementary teaching was gradually advanced to a collegiate course, somewhat similar to that pursued at one of the Scottish universities. In nine years the five



REV. DR. ALEXANDER DUFF.

who entered the Institution on the day of its commencement increased to an average attendance of 800.

Duff's views on English education were held by Macaulay, then Legal Member of the Governor-General's Council; and defended by him in an admirable Minute on education in India. They were adopted by Lord William Bentinck, the Governor-General, and a Resolution was passed in favour of English education, which gave a great impulse to it all over India. The effect, on the whole, has

been highly beneficial. Sanskrit contains false history, false science, false philosophy, false religion. The more it is studied, the more errors are acquired. Pandits, whose knowledge is confined to Sanskrit, are "learned fools," the most bigoted portion of the people, the greatest opponents of reform. It is true that English contains some pernicious literature; but, on the whole, it has tended greatly to elevate India. More and more enlightened views on every point are gradually spreading.

A rural mission is maintained in the Hughli district, where several stations are occupied.

In 1893 the Free Church had in Bengal 7 ordained missionaries, 21 communicants, 298 baptised adherents, and 3474 pupils under instruction.

Church of Scotland.—In 1843, Dr. Duff and his fellow-missionaries left the Church of Scotland, and joined the Free Church. The old Institution in Cornwallis Square has since been maintained by the Church of Scotland, and has at present a large number of students.

In 1893 there were 5 ordained missionaries, 86 communicants, 85 baptised adherents, and 1708 scholars connected with the Church of Scotland Mission in Bengal.

Wesleyan Mission.—In 1829, the Rev. Messrs. P. Percival and T. Hodson were appointed to Calcutta. They preached, built a native chapel, and established schools; but after three or four years the station was abandoned, Mr. Percival being sent to Ceylon and Mr. Hodson to Mysore. In 1862 the mission was re-opened by the Rev. Messrs. Broadbent and Highfield, and the work has since been carried steadily forward. Several outstations have been occupied.

In 1893 there were 8 English missionaries, 451 church members, and 94 on trial, and 2657 children at school connected with the Mission.

American Methodist Episcopal Mission.—This mission has branches in nearly every province of India. Details are wanting: a general account of its work will be given under Hindi.

Oxford Mission.—This Mission, supported mainly by the *alumni* of Oxford University, was founded in 1880 under the charge of the Rev. E. J. Willis, with a view, more particularly, to work among the educated Hindus of Calcutta. Lectures are delivered and visits to the Mission house are invited. Some part in education is also undertaken. *The Epiphany*, for circulation among non-Christians, is issued weekly.

FEMALE EDUCATION.

This is noticed separately on account of its importance.

Occasionally in ancient India pandits taught their wives and daughters to read, as Pandita Rama Bai was taught Sanskrit in

modern times ; but such cases were very exceptional. The general feeling was that women did not require education, and, if obtained, would be used for improper purposes. No mantras or religious services were ordained for women ; their husbands were to be regarded as their gods, and through them they would obtain admission to heaven. Female education in India originated with Christian Missions.

The Serampore Missionaries, at an early period, established several girls' schools, and through the efforts of Mr. Ward, Miss Cooke was sent out to India in 1821 to devote herself to female education. She learned the colloquial Bengali quickly, entered heartily into her work, and with such spirit that in the course of a few months, in connection with the Church Missionary Society, she had established 10 schools, containing 277 girls. She displayed great tact in her intercourse with Bengali ladies, and exercised a winning influence over both them and their children. These schools early received the aid and patronage of the Marchioness of Hastings, who, in her zeal, traversed the gullies and back streets of the city, in which some of them were situated, and thereby produced a great impression on all classes. In 1823 the schools had increased to 22, and the pupils to 400.

The following year, the Ladies' Society for Female Education in Calcutta was established, to which the schools were transferred. In 1826 they were 30 in number, with an attendance of 600 children. During the same year a Central School was erected, the foundation stone being laid by Lady Amherst, wife of the Governor-General. On this occasion many Indian gentlemen and ladies with their daughters were present. Among them was Raja Radinath Roy, who had contributed Rs. 20,000 to the undertaking.

Nearly all the Missionary Societies working in Calcutta have done more or less for female education. There are a few missions devoted to it exclusively.

Zenana Teaching.—The Rev. T. Smith of Calcutta, so long ago as 1840, proposed a scheme for the home education of women of the upper classes ; but at the time it met with no practical response. In 1854 it was taken up by the Rev. J. Fordyce, with the cordial co-operation of Mr. Smith. Soon afterwards Mrs. Sale, Mrs. Mullens, and the Normal School Society entered the field, and the work spread in Calcutta.

In Calcutta and its environs in 1890 there were 1031 pupils in Female Boarding Schools, 7791 in Day Schools, and 2689 under instruction in Zenanas.

THE BRAHMO SAMAJ.

This movement may be noticed as an indirect result of Christianity, Missions and English education. Its founder, Rammohun Roy, first learned monotheism from the Bible and the Koran, and

then tried to find it in the Upanishads. In 1820 he published "The Precepts of Jesus, the Guide to Peace and Happiness extracted from the books of the New Testament." As already mentioned, he aided Dr. Duff at the commencement of his work in Calcutta. Along with some friends he established a Society with weekly meetings for worship and the delivery of a sermon—before unknown among the Hindus. A building was purchased and in 1830 the first Hindu Theistic Church was opened.



RAMMOHUN ROY.

Rammohun Roy had long wished to visit England with the view of obtaining as he himself said, "by personal observation a more thorough insight into the manner, customs, religion and political institutions of Europe." He died there in 1833.

After Rammohun Roy went to England, the Society which he

ounded began to languish. It was managed by pandits, and become more and more Hinduised. It would have ceased to exist, had it not been supported by the Raja's wealthy friend, Dwarakanath Tagore.

In 1839 Debendranath Tagore founded a "Society for the Knowledge of Truth," which was in 1848 incorporated with that established by Rammohun Roy. After careful investigation, the infallibility of the Vedas was given up in 1850, and the Society became a purely Theistic Church, without any acknowledged Scriptures. Debendranath did not break with caste and Hindu society, although he timidly taught that both needed reformation.

In 1857 Keshub Chunder Sen, then 19 years of age, joined the Society. He had received a good English education, and was a great admirer of the works of Theodore Parker, an American writer. He worked for some years as assistant minister to Debendranath; but in 1865, no longer able to bear the inconsistency of holding the unity of God and the brotherhood of man along with the institution of Hindu caste, he broke away from the old Brahmo



KESHUB CHUNDER SEN.

Samaj, and formed one of his own. He adopted many of the leading terms of Christianity, but gave them a different meaning.

In 1877 Keshub had his daughter married to the young Maharaja of Kuch Behar, contrary to the rules which he had himself laid down. This led to the secession of some of the leading members, who formed a new Society, called the Sadharan (general) Brahmo Samaj. In 1881, Keshub, with some of his remaining followers, started what he called the "New Dispensation," which, in further imitation of Christianity, had its apostles and a kind of baptism. His mind latterly seems to have been affected. He professed to speak in the name of the Lord, and issued a proclamation from "India's Mother."

After Keshub's death in 1884, the Society which he founded was torn by internal dissensions. Mr. P. C. Mozoomdar should have been its leader, but the members refused to allow him to occupy the *vedi* or seat from which Keshub addressed them. The Sadharan Brahmo Samaj, now has most life, although even it is not vigorous. The Adi or original Samaj, to which Debendranath belongs, may be said to have merely a nominal existence.

The members of the Bramho Samaj hold much more enlightened views on the subject of religion than Hindus; but past experience shows that they will probably either return to Hinduism or become Christians. No system of simple theism has ever become a national religion.

THE ASSAMESE.

The ASSAMESE inhabit a long narrow valley, watered by the Brahmaputra. Assam formed part of the ancient kingdom of Kamrup, which was overthrown by the Muhammadans in the 15th century. After a time the Kochs, an aboriginal tribe, made themselves masters of the country. In their turn they were subdued by the Ahams, a tribe of the same stock as the Siamese. The Ahams, in danger of being exterminated by the Burmese, asked the English to interfere. Assam was annexed to British India in 1824, after the first Burmese war.

According to the Census of 1891, Assamese was spoken by 1,435,820. The language so much resembles Bengali, that by some it is considered a mere dialect.

The Assamese are a very mixed race. They are distinct from the great body of the Hindus, though in recent times they have adopted the Brahmanical religion. In features they resemble the Siamese. Beverley describes them as "a proud, haughty and indolent people; the use of opium to which they are addicted having, it is said, an injurious influence upon the national cha-

racter.”* Some efforts have recently been made to lessen the use of opium among them. The Province is being opened up by steam navigation and railways.

CHRISTIAN MISSIONS.

Serampore Mission.—The Serampore missionaries printed the New Testament in Assamese in 1810, and the whole Bible in 1832. Mr. Rae, a Scotchman who had lived several years in Assam, was set apart by Dr. Carey in 1829 to missionary work in that country. He settled at Gauhati, and seems to have been useful; but the mission was not maintained.

American Baptist Mission.—The Rev. Messrs. Brown and Cutter from Burma, the first missionaries of this Society to Assam, arrived at Sadiya, in March, 1836, having been 4 months on the journey from Calcutta. In June a school was opened. The Rev. Messrs. Bronson and Thomas sailed from America in October 1836, taking printing materials with them. Mr. Thomas was killed by a tree falling across his boat when going up the river. Several translations were made and books printed both in Assamese and Khamti. Sadiya was given up in 1839, in consequence of a disturbance which scattered the Khamtis. The first Assamese convert was baptized in 1841, in which year also Sibsagar and Nowgong were occupied: Gauhati was taken up in 1843.

The Baptist missionaries printed improved editions of the Scriptures and published several other works. The *Orunodoi*, a monthly religious paper, was commenced in 1846.

In 1890 there were 9 American missionaries, 1731 communicants, and about 4,500 Native Christians connected with the Mission; but Garos and Nagas are included as well as Assamese.

S. P. G. Mission—A local mission was commenced at Tezporé by the Rev. C. Hessalmeyer about 1850, which was taken up by the Gospel Society in 1862. After his death in 1871, the Rev. S. Endle took charge. Though generally single-handed, the work has prospered under his direction.

In 1893 at Tezporé and Dibrughur, there were 430 communicants, 1,600 baptized persons, and 365 pupils in schools. Some of the Christians are from Chota-Nagpore, employed as coolies on tea plantations.

THE NAGAS.

The Nagas, 100,000 in number, occupy the hills to the north-east of Cachar. Their features are like the Burmese; they have flat noses, and high cheek bones. Their dress consists of a dark blue kilt, ornamented with cowry shells. The most coveted decoration

* Bengal Census of 1872, p. 145.

is a neck collar, made of goat's hair dyed red, fringed with the long scalps of slain enemies. The national weapons are a spear, shield, and a *dao*, or bill-hook. When proceeding on a foray, they carry a large stock of pointed bamboos, a few inches in length, intended to be stuck in the ground, to delay the pursuit of an enemy. They are brave in war, but also treacherous and vindictive. If one of their number is slain, nothing will pacify them till revenge is taken.

The Nagas are very superstitious in the matter of omens. At



NAGAS.

their ceremonies and sacrifices are intended to appease the wrath of numerous evil spirits.

Their funeral ceremonies are very singular. When death occurs from lingering illness, a platform is raised within the house

on which the body is placed and watched day and night. When the illness has been short, the platform is erected in a neighbouring jungle, and the corpse folded in cloths, is placed on it and left to decay. When six months have expired, the funeral ceremonies are performed. A large gathering of the friends takes place; music and dancing are continued through an entire day and night, with laments and death songs, brandishing of spears, and imprecations of the evil spirit, who, they suppose, had taken away their friend.

The Naga Hills, forming the south-eastern portion of Assam, were formed into a separate district in 1867. The Nagas continued to make raids upon the neighbouring districts till 1881, when a regiment was stationed at Kohima, and the district was administered as British territory, since which the Nagas have been peaceful.

There are several Naga tribes. The American Baptist missionaries commenced a mission among the Angami Nagas. Kohima was occupied in 1881, and in 1885 a new mission was opened at Wokha, among the Lhota Nagas.

MIKIRS.

The MIKIRS, numbering 90,000, inhabit the lower hills, about a day's journey from the plains, south of the Brahmaputra, near the middle of Assam. They are the most peaceful and industrious of the hill tribes. They live in solitary huts, or small hamlets, as many as 30 individuals sometimes occupying the same house. They carry on a brisk traffic with Bengali traders, bartering their cotton, silk, and various jungle products for salt and cloth.

Mission work was commenced among them by the American Baptists. The first convert was baptized in 1863.

KHASIS.

The KHASI tribes, about 180,000 in number, inhabit the hills south of Gauhati and east of the Garos. Their country is remarkable as containing Cherrapunji, with the greatest known rainfall in the world. The hills contain fine limestone, which is exported in large quantities to Calcutta.

The language is monosyllabic, and, so far as yet known, peculiar. The following is a specimen:—

Naba kumta U Blei u la iei ia ka pyrthei, katba u la aiti-noh ia la U Khún ia u ba-la-khúmarwei, ba uei-uei-ruh u bangeit ha u, n'n 'nu'm jot shub, hinrei u'n ioh ka jingim b'ymjinkut.

As in some other tribes, the wife is regarded as the head of the family. The husband marries into the wife's family. Property brought by the husband to the wife's house, reverts to his own

family at his death. The Khasis bury the ashes of their dead under four upright stones, covered over by a fifth on the top. The same practice was observed in some parts of ancient Europe; but the skeletons were sometimes enclosed—not the ashes.

The Khasi and Jaintia Hills, to the eastward, are under the same Deputy Commissioner. On account of the excessive rainfall at Cherrapunji, the headquarters were transferred from it to Shillong.

Welsh Mission.—Mission work among the Khasis has been carried on by missionaries from Wales. The Rev. Thomas Jones, the first missionary, arrived in India in 1840. Cherrapunji was occupied in 1841. At present the mission field is divided into districts, 8 in the Khasi and Jaintia Hills, and one in Sylhet. At Cherrapunji there are a Normal School and Theological Institution; at Shillong there is a High School. Several of the boys have passed the entrance and obtained scholarships.

Besides tracts, school and religious books, the New Testament and other portions of Scripture have been published in Khasi. The first Khasi periodical, *The Carrier of Tidings*, was issued in 1889.

In 1890 there were connected with the mission 9 Foreign Missionaries, 6190 Native Christians, and 1980 Communicants.

THE GAROS.

The GAROS, about 145,000 in number, inhabit the western end of the chain of mountains between the Surma and Brahmaputra valleys.

The Garos are a robust active race, of about the middle height, and of a dark brown colour. Their cheek bones are prominent, noses broad, lips thick, ears large, and eyes of a light brown colour. The men are remarkable for deficiency of beard whatever hair grows on the face being carefully plucked out. The hair of the head of both sexes is never cut, but either tied up in a knot, or kept off the face by means of a piece of cloth.

Both men and women are inordinately fond of personal ornaments. The males wear 3 or 4 brass ear-rings, and as many bead necklaces as they can afford. Men of hereditary rank wear an iron or brass armlet above the elbow, and a peculiar ornament round the head, which consists of brass plates connected by a string. This lost, it is said can only be assumed by one who has slain an enemy in battle.

The women wear, besides necklaces of glass and bell-metal, beads, and ear-rings of enormous size and weight. It is a coveted mark of distinction to have the lobe of the ear altogether torn away by the strain thus caused, in which case the ear-rings are suspended from a string passed over the top of the head.

In food the Garos eat not only beef and pork, but also tigers, dogs, snakes and frogs. Their staple diet is rice, and their drink rice beer. Milk they altogether eschew, as do all the hill tribes between the Surma and Brahmaputra. They are great smokers of tobacco, but touch no intoxicating drug.

The dead among the Garos are burned, and the ashes buried near the hut door. At the time of cremation, dogs are sacrificed in order that they may direct the spirit on its way. Up to a very recent period, human victims were offered on the occasion of the death of a chief. If no slaves were available, a raid was made into the plains to bring back heads. The skulls were hung up in their houses, and he who had most was held in the highest honour. It was chiefly to stop their head-hunting expeditions into British territory that in 1866 the Garo Hills were annexed. The expenditure is still about double the revenue.

The Garos, like other aboriginal tribes, believe in the existence of witches and imps of all kinds. They have the curious idea that certain persons are capable of leaving their human frames, and taking up their abode in the body of a tiger or other animal. At their funerals, all men, women, and children get drunk.

Mission.—Work among the Garos has been carried on by the American Baptist Missionaries in Assam. The first Garo convert was baptized in 1863. In April 1864 two Garos who had been baptized at Gauhati, were sent to preach to their own people. In 1867 the Garos were first visited by the missionaries, and a church of 40 members was organised at Goalpara. Schools were established and itinerations made. By October 1874, no less than 446 Garos had been baptized. In 1878 a station was found at Tura, the headquarters of the Garo work. A monthly newspaper in Garo was begun in 1880. The four Gospels and some of the epistles have been printed in Garo.

LEPCHAS.

The LEPCHAS are a small tribe inhabiting Sikkim, a mountainous district in the Himalayas, due north of Calcutta. The number in British territory at the census of 1891 was 10,125. The Lepcha features are somewhat like the Burmese. The face is broad and flat, the chin beardless, the skin yellowish. In disposition the Lepchas are timid and peaceful.

The hair, an object of pride and care, in the dressing of which a female will assist a male, is collected into a large tail—simple or plaited, flat or round. The women wear two tails.

Their religion consists in sacrificing to *evil* spirits. They acknowledge the existence of *good* spirits, but say, "Why should we sacrifice to *them*? They do us no harm. The evil spirits who

dwelling in every rock, grove, and mountain are constantly at mischief, and to them we must pray, for it is they who hurt us.' They may also be called semi-Buddhists.



LEPCHA WATER-CARRIER.

Missions.—Christian labour among the Lepchas was commenced by the Rev. W. Start, a wealthy clergyman of the Church of England, who, at his own expense, brought out in 1841 some German missionaries. With the assistance of the Rev. W. Niebel, he translated the Gospels into the Lepcha language, and printed them at his own cost. The Rev. J. C. Page, of the English Baptist Society, was a zealous labourer among the Lepchas, and erected for them a neat little church at Darjeeling. The work among them is now carried on by missionaries of the Church of Scotland. Darjeeling was first occupied in 1870; Kalimpong, east of the Tista, was acquired from Bhutan in 1864. It was taken up by the Mission in 1873. The Scottish Universities' Mission to Independent Sikkim was commenced in 1886.

In 1893 there were 6 European missionaries, 2200 converts, of whom one in three is a communicant; and 80 schools, with 2500 pupils. At Kalimpong there is a Training Institution, the students consisting of Lepchas, and Nepalis in about equal numbers.

Of the converts about 1000 are Nepalis, 1000 Lepchas, the remaining 200 are mixed, but chiefly Dhangars. Increasing attention is being devoted to the Nepalis. The Bible is being translated into their language.

THE ORIYAS.

The ORIYAS inhabit the province of ORISSA, which lies along the coast to the south-west of Bengal. The area is 24,000 square miles—about one-third of the size of Bengal—but the population is only about 5 millions. A great part of the interior consists of rugged hills, covered with jungle, and occupied by wild tribes.

The Oriya language is very like Bengali. It is the only one of the North Indian characters which has adopted the curved form of the upper strokes. This was necessary from writing on palm leaves with an iron pen; straight lines would have cut the leaf. It was spoken in 1891 by 9,010,957.

ORIYA, or Uriya.

(Orissa.)

ଯେହେତୁ ବାହାଙ୍କଠାରେ ପ୍ରତ୍ୟେକ ଜଣ ବିଶ୍ୱାସକାରୀ ଯେମନ୍ତ
ନିଶ୍ଚୟ ନ ହୋଇ ଅନନ୍ତ ପରମାତ୍ମା ପାଇବ ଏଥିପାଇଁ ଭଣେଇ ଜଗନ୍ନାଥ
ଏବେ ପ୍ରେମ କଲେ ଯେ ସେ ଆପଣା ଅପ୍ତଜନ୍ମ ପୁଣିବୁ ଦେଲେ

For a long time the province was greatly neglected. In some inland parts, a cart is nearly as great a novelty as a balloon. The people are, in general, ignorant, apathetic and superstitious. Many Oriyas are employed in Calcutta as servants. Things are gradually improving. Schools are being established; there is a college at Cuttack. The coast railway will traverse the province, and bring it into easy communication with Calcutta and Madras.

Orissa is chiefly noted for its temple of Jagannath, a form of

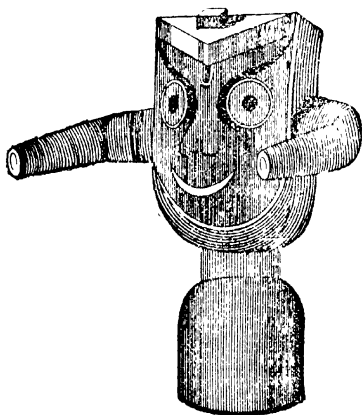


IMAGE OF JAGANNATH AT PURI.

Krishna, at Puri, a famous place of pilgrimage. The idol has only a head, trunk, stumps for arms. It has well been described as a "hideous caricature of the human face divine." The temple and cars contain sculptures disgustingly obscene. Pilgrims come to the temple from all parts of India.

At Puri they are allowed to eat only the food offered to the idol, which is often badly cooked and unwholesome. The water in the sacred tanks is very filthy. Numbers of the pilgrims

lie. Skeletons lie scattered along the sides of the roads on the principal routes.

CHRISTIAN MISSIONS.

English Baptist Missions.—About the beginning of the present century, the Rev. Dr. Claudius Buchanan visited Orissa, and his account of the temple of Jagannath excited considerable interest.

The Serampore missionaries opened two stations in Orissa, which they gave up to an English Baptist Missionary Society. Cuttack, the first station occupied by the latter, was commenced in 1822; the following year Puri was added. The human sacrifices of the Khonds in the interior to propitiate the earth-goddess and render their fields fruitful, early attracted the attention of the missionaries. Many children were rescued, and brought up in orphanages. The Orissa missionaries have, as a rule, been familiar with the vernacular, and have travelled much, preaching the Gospel. The mission has been favoured with some remarkable converts. There is an institution at Cuttack for the training of native ministers, and a printing press from which large numbers of Scriptures, school-books, and other publications have been issued. Carey first translated the Bible into Oriya, but a greatly improved version was afterwards made in Orissa. The principal coast stations are now occupied, and one has been commenced at Sumbulpore in the interior.

In 1893 there were connected with the mission 8 English missionaries, 1,137 Church members, 2753 Christian adherents, and 902 pupils under instruction.

American Baptist Mission.—The Rev. Messrs. J. Phillips and Eli Noyes were the first missionaries sent out. Balasore was occupied in 1836; afterwards other stations were taken up. At Midnapore, through Dr. J. L. Phillips, a Bible School for training native helpers was opened in 1879. There is also a Mission Press at the same station. In the northern part of the mission field, Santals are numerous, and considerable success has been met with among them.

In 1891 the Society had 10 American missionaries, 805 Church members and a Christian community of 1363, including both Oriyas and Santals.

THE SANTALS.

The SANTALS are scattered over a curved strip of country, about 350 miles in length, extending from the Ganges to the river Baitarani. In the western jungles they are the only population; but generally they are mixed with the Hindus of the plain.

The Santal is more squarely built than the Hindu, with a forehead not so high, but rounder and broader. The language belongs to a class called Kolarian, differing both from the northern and southern languages of India. Its grammatical forms are very complete, though it has no written character of its own. It is now printed both in Nagari and Roman. A specimen is given below:

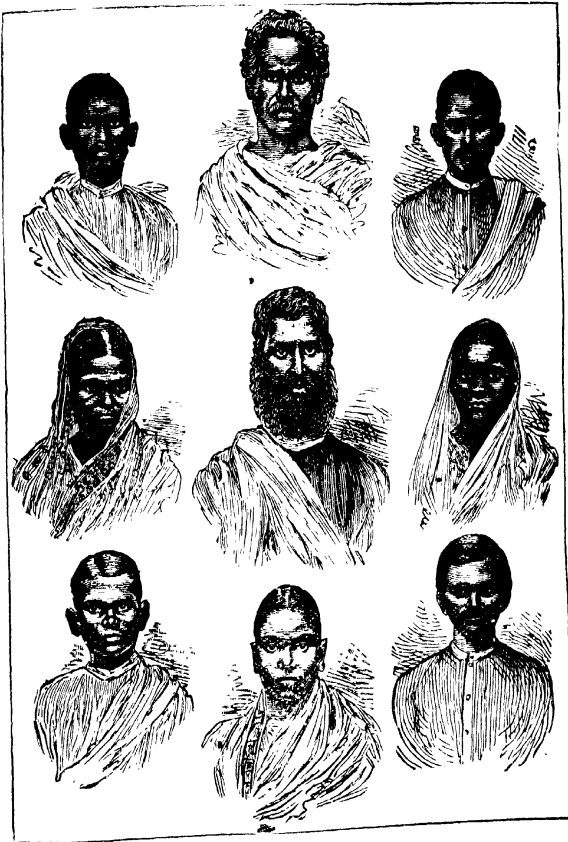
Nonká báre ápe hon hoꝛko samángre marsál gnel ochoitápe
jemon unko hon ápeá: bugi kámi gnelkáte áperen sermáren ja:
námi: ko sarhaue.—(*Matt. v. 16.*)

Santali was spoken in 1891 by 1,642,154.

The Santals know no God who will reward the good, but a host of demons ever at hand to scatter disease, to spread murrain among cattle, to blight the crops, unless they are bribed by offerings and bloody sacrifices.

Nearly till the end of last century, the Santals were the pests of the neighbouring plains. Regularly after the December harvest they sallied forth from their mountains, plundered the lowlands, and then retired with their spoil to their jungles. The low country bordering on the hills was almost depopulated, and travellers could not pass with safety.

The earliest efforts to civilise the Santals were made by a young



SANTAL CHRISTIANS.

civilian, named Cleveland. He made liberal presents to the chiefs and appointed as officers many of their relations. Headmen received salaries to deliver up all criminals to be tried by an assembly of the chiefs. Cleveland died at the early age of 29, but his name was long held in reverence.

In course of time, Hindu money-lenders went among the hills and the Santals learned to borrow. Before the middle of this century, many of them were plunged in debt. Threatened with imprisonment in a distant jail, in 1855 the Southern Santals started in a vast body, 20,000 strong with their bows and arrows, to walk to Calcutta, 200 miles distant, to lay their grievances before the Governor-General. Robberies took place, and the rising was put down not without some bloodshed. Their wrongs, however, were then fully inquired into, changes were made, and the Santals have, for years, been among the most-prosperous of the Indian races.

CHRISTIAN MISSIONS.

American Baptist Mission.—This Society, labouring in the north of Orissa and the south of Bengal, has a Santal Training School and about 70 Primary Schools in the Santal country. Santal Christians are not given separately in the Report.

Church Mission.—The Church Missionary Society commenced work in Northern Santalistan in 1862. Two Missionaries, the Rev. E. L. Puxley and the Rev. W. T. Storrs, laboured among them with great zeal, and so won their hearts that they were induced by hundreds to place themselves under religious instruction. Mr. Puxley was the first to reduce Santali to writing. He published a valuable dictionary, and also the Gospel of Matthew. Other portions of Scripture, besides a Bible History and school books, have since been published.

The Bishop of Calcutta, when he visited Taljhari the principal station in 1872, ten years after the commencement of the Mission, found a very large and crowded congregation in a church beautifully situated, and very solidly built. The normal and other schools were in excellent order and well taught. In the evening there was a great feast, at which about 800 guests sat down. The singing was sweet.

In 1893 there were 6 English missionaries, 1059 communicants, 3520 baptized or catechumens, and 1170 scholars connected with this Mission.

Indian Home Mission.—This Mission was commenced in 1867 by the Rev. Messrs. Boerresen and Skrefsrud, the one a Dane, the other a Norwegian. It is not connected with any Missionary Society. In 1880 a Santali Christian settlement was formed in Western Assam, which now contains several hundred Christian farmers.

In 1890 there were 6 Foreign Missionaries, and, including about 3500 communicants, a nominal Christian community of 6070 connected with the Mission.

Free Church Mission.—This was commenced in 1871, the work being largely supported by the late Sir W. Mackinnon. There are 3 principal Stations—evangelistic, medico-evangelistic, and educational work being carried on at each.

In 1893 there were three missionaries, two of them medical, 183 church members, 675 baptized adherents, and 1084 scholars connected with the Mission.

Wesleyan Mission.—This Society has a small Santal mission, with 2 evangelists, and 14 church members.

THE TRIBES OF CHOTA NAGPORE.

The table-land of Chota Nagpore is a beautiful region, about 2,000 feet above the level of the sea, about 14,000 square miles in extent, with rivers flowing in every direction. It is inhabited by different tribes, the principal of which will be briefly noticed.

The ORAONS are best known as *Dhangars*, 'hill men', from *Dhang*, 'hill.' In 1891 they numbered 368,222. They are an industrious race, known far and wide as day labourers. Many of them are employed in Calcutta and on tea plantations. Their language belongs to the Dravidian or southern family.

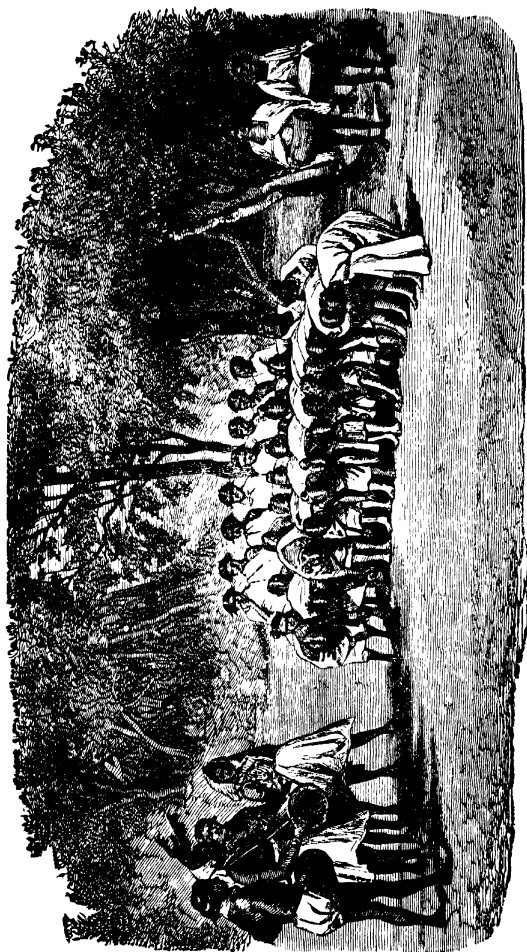
The religion of the Oraons consists in the worship of evil spirits. They think that they please them most by feasting, drinking, and dancing. In every large village there is a dancing ground, surrounded by seats for tired dancers and spectators. During the festive seasons of the year, dancing commences shortly after dark every night, and if the supply of liquor holds out, is often kept up till sunrise.

The name KOLS is often used by Europeans to denote the MUNDARIS and Hos, but it is considered disrespectful, and is not used by the tribes themselves. The Hos in 1891 were included with the Mundaris. Their languages, belonging to the Kolarian family, were spoken in 1891 by 654,507.

The Kols are subdivided into clans, each called after an animal or plant, as snakes, tortoises, and mangoes. A man may not marry a woman of the same clan.

Each Mundari village has a chief called a *minda*! 'a head,' a name applied to the whole tribe.

Some of the women wear very heavy bracelets, armlets and anklets of bell metal. On the division of property sisters are allotted to the brothers like cattle. The price of a wife is usually 6 head of cattle.



KOL DANCE.

The Kols eat beef, mutton, fowls and fish. In regard to cooked rice they are very particular. They will leave off eating if a man's shadow passes across their food.

Dancing and cock-fighting are their favourite amusements. All disease in man or animals is attributed to the anger of some evil spirit or to the spell of some witch. In the latter case a witchfinder is employed to find out who cast the spell. In former times the person accused and all his family were put to death, in the belief that witches breed witches.

CHRISTIAN MISSIONS.

Gossner's Mission.—Pastor Gossner, the founder of this Mission, was originally a Romish priest, but afterwards became a director of the Berlin Missionary Society. Differing in his views about a missionary's qualifications, he withdrew in 1836, and formed a Society of his own. The first missionaries tried to support themselves by manual labour, but most of them were soon cut off. In 1844 six missionaries were sent to India to labour among the tribes of Chota Nagpore. They visited the people in their villages, they laboured in their own gardens to support themselves, they erected their own buildings; they were heedless of the changes of the climate, and of the intense heat of an Indian sun. One after another, four fell a sacrifice to exposure and over-exertion. The zeal of the remaining two did not flag. In 1850 the first-fruits were gathered. That year they baptized 11 adults, the next 27, and each year the number increased. In 1837 there were upwards of 800 Christians scattered over a great many villages. This result had not been obtained without much opposition. The houses of converts were plundered by armed bands, their rice-stores carried off, the very roofs of their houses taken away, and money and the women's ornaments forcibly seized.

By 1863 there were 3401 baptized Christians. The following account is given of the gathering of the Christians for their Sunday services and harvest festival :

“A large number of the Christians come in from villages to Ranchi every week for the Sabbath services. They are so numerous that a special *serai* has been erected for their use, which, with its broad verandahs and inner court, can accommodate 600 visitors. They bring all their food, and are merely supplied with firewood at the expense of the Mission. A special festival is held on the first Monday of the year to celebrate their harvest feast. Arrived at the church, every one presented an offering. In the front there was a heap of first fruits. Small boxes for money stood on the table, but the rice offered was poured upon the floor. None came empty-handed; every one, men, women, and children, presented money; but the chief gift was the cleaned rice that had been gathered in their fields. Some brought a handful in a cup; a few brought large baskets with half a hundredweight; others a more moderate quantity. Meanwhile the children in the gallery sang a variety of hymns, accompanied by an organ played by the school teacher of their own people. The offerings went on till all were seated in the church for worship.”

The Central Education Institution is at Ranchi, conducted by three Europeans. It is divided into the Boys' School, the Normal School, and the Theological Seminary.

In 1890 there were 18 foreign missionaries and 37,412 Native Christians, of whom 11,472 were communicants, connected with the mission.

S. P. G. Mission.—In 1869 some of the German missionaries joined the English Society for the Propagation of the Gospel. The Society built at Ranchi one of the finest mission churches in India. It is a fine sight to see this large building, which holds nearly 1000 people, quite filled, and to listen to the very hearty singing. In 1875 eight Kols were ordained as Christian ministers. In 1889 the Rev. J. C. Whitley was consecrated the first Bishop of Chota Nagpore. In 1891 the first 5 members of the Dublin University Mission came out to work under the S. P. G.

The Gospels and two epistles have been printed in Mandari.

In 1892 there were 11 English missionaries, 13,081 Christians, 6,335 communicants, 456 catechumens, and 1380 scholars connected with the mission.

HINDUSTANIS.

HINDUSTAN, the country of the Hindus, is sometimes used to denote the whole of India. More correctly, it is the country between the Vindhya Mountains and the Himalayas, bounded on the west by the Punjab, and on the east by Bengal. The word Hindustanis is here used to denote the nations using the Hindi and Hindustani languages.

The climate of Hindustan Proper is not so moist as that of Bengal. It is warm in the hot season, but the winter is cold and bracing. The rainfall is insufficient, as a rule, for rice; wheat and different kinds of millet are chiefly grown.



HINDUSTANI GENTLEMAN AND LADY.

On account of the climate and more nourishing food, the Hindustanis are taller and stronger than the Bengalis. Instead of the bare heads of the Bengalis, they wear good turbans to protect them from heat or cold.

HINDI is spoken over an area of about 250,000 square miles, and is the vernacular of about 70 millions. It may be divided into Eastern and Western Hindi. On the boundaries, Hindi melts into the surrounding languages. It belongs to the Sanskrit family, and is generally written in the Nagri character.

HINDI.

क्योंकि ईश्वरने जगतको ऐसा प्यार कियाकि उसने
अपना एकलौता पुत्र दिया किजी कोई उसपर
बिश्वास करे सो नाश नहीय परन्तु अनन्त जी
वन पावे ।

HINDUSTANI, or URDU, is a mixed language. For a long time the Muhammadan conquerors of India spoke Persian, and the conquered, Hindi. By the soldiers and people talking to each other, a camp (Urdu) language was formed, containing a mixture of Hindi, Persian, and Arabic. The Persian character is preferred. Hindustani is the language of the Muhammadan rather than of the Hindu population. It is not peculiar to any district.

HINDUSTANI or URDU.

کیونکہ خُدا نے دنیا کو ایسا پیار کیا ہے کہ اُس نے اپنا
اِکلوتا بیٹا دے دیا تاکہ جو کوئی اُس پر ایمان لاوے
ہلاک نہ ہووے بلکہ حیات ابدی پاوے

In South India Hindustani differs somewhat from that in the north, and is called Dekhani.

The number speaking Urdu may be roughly estimated at 25 millions.

Religion.—Hindustan is the chief seat of Hinduism. Buddhism originated here about five centuries before Christ. Benares was chiefly a Buddhist city for about 800 years. Sankar Acharya, by his disputations with the Buddhists and his writings, did much to promote the worship of Siva in Benares, and Buddhism disappeared from India. Benares is the most noted place of pilgrimage in the country. It is wrongly supposed that if wicked men die here, they are certain to go to heaven. Krishna is supposed

to have lived in the neighbourhood of Muttra on the Ganges, about 30 miles above Agra. Rama is largely worshipped. Ram! Ram! is a common salutation. All sin is supposed to be washed away by bathing in the Ganges.

CHRISTIAN MISSIONS.

Efforts of Chaplains.—The first Protestant missionary efforts among the Hindustani were made at Chunar, on the Ganges, in 1807 by the Rev. Daniel Corrie, a Chaplain. The Europeans at Chunar were all military, but Mr. Corrie sought also to benefit the people of the country. For this purpose he studied Hindustani. There were several converts, among them a Brahman. Schools were also established, and upwards of 70 children received Christian instruction.

Shortly afterwards the Rev. Henry Martyn came to North India as a Chaplain. His life is so interesting that a short account of it will be given.

Martyn was born in 1781. At Cambridge University he was spoken of as "the man who never lost an hour." A fellow student told him that he ought to read hard, "not for the praise of men, but for the glory of God." Though this seemed reasonable, Martyn did not intend that it should affect his conduct. Before long, however, the importance of religion was shown to him in a manner that he did not expect.

At the Christmas examination, 1799, Martyn was first, the account of which gave great pleasure to his father, who was then in excellent health. In January, Martyn heard of his death. He was led to see the vanity of earthly honours, and to think of that invisible world to which his father had gone, and to which he must one day, he knew not how soon, go himself. He began to read the Bible and pray. Soon he accepted the gracious offers of mercy and forgiveness made by the Lord Jesus Christ, and he found "peace in believing."

Martyn's studies were still pursued with diligence; but the object at which he aimed, and the principles by which he was actuated, were changed. At the chief University Examination his mind was calm, which contributed to his success. Although he had not yet completed his 20th year he attained the highest distinction in the University, that of Senior Wrangler. But did it satisfy? He says, "I obtained my highest wishes, but was surprised to find that I had grasped a shadow." The things of earth cannot meet the desires of the soul. As Jesus Christ said, "Whosoever drinketh of *this* water shall thirst again."

Martyn originally intended to be a lawyer, but now he resolved to be a Missionary to the east, and offered himself to the Church Missionary Society. Circumstances, however, led him to go out as a

Chaplain. He reached India in May, 1806. His friends wished to keep him in Calcutta, but he chose rather to go up-country, where he would be more among the people. He was appointed to Dinapore, near Patna. It can now be reached by rail in 10½ hours, but Martyn had to go up the Ganges by boat, the passage taking 6 weeks.

Martyn's appointed duty was to preach to the Europeans at the station. While labouring zealously for the benefit of his countrymen, he set three other objects before himself—the establishment of schools, preaching in Urdu, and translations. He lived simply, that he might spend more money on schools, and abstaining from wine, it was reported among the people that “the Dinapore padre had become Musalman.”

Martyn supported at his own expense 5 schools, and when he had acquired a good knowledge of Urdu, he began preaching in that language. The work in which he took most delight was the translation of the New Testament into Urdu and Persian, with the assistance of munshis. He says “the time fled imperceptibly while so delightfully engaged.” The Urdu translation, completed in 1808, was highly admired. The Persian version, which followed, was not considered sufficiently idiomatic. As his health had given way, a visit to England was recommended. Instead of going home directly, he determined to proceed to Persia, that he might improve the translation. At Shiraz, the most noted seat of Persian learning, he successfully finished the work, and had frequent discussions with moulvis in defence of Christianity.

In a very weak state of health, he set out for England. The journey was very trying, and he died at Tokat in 1812. The following were the last words he wrote: “I sat in the orchard, and thought with sweet comfort and peace of my God: in solitude my Company, my Friend, my Comforter. Oh! when shall time give place to eternity! when shall appear that new heaven and new earth, wherein dwelleth righteousness?”

Macaulay, when a student at Cambridge, thus wrote of Martyn's death:—

“Here Martyn lies! In manhood's early bloom,
The Christian hero found a pagan tomb!

.....

Onward he journeyed to that happy shore,
Where danger, toil, and shame are known no more.”

Among those who heard Martyn preach at Cawnpore was a Muhammadan, named Sheik Sahib. He was struck by what he heard, which he considered both reasonable and excellent. When Martyn had finished his translation of the New Testament into Hindustani, the book was given to Sheik Sahib to bind. He not only bound but read the book. Its perusal led him to wish to become

a Christian, and he asked Martyn for baptism. He went to Calcutta, but it was thought desirable that he should have further instruction. After five months' delay, the Rev. David Brown in 1811 baptized him in Calcutta, giving him the name of Abdul Masih, "servant of Christ."

In 1813 Mr. Corrie was appointed chaplain at Agra. He took with him Abdul Masih as catechist, and several Christian youths. Abdul was very zealous, and laboured with such success that before the close of the year 41 persons were baptized. He continued to bear such a high character that in 1825 he was ordained by Bishop Heber, the first Native Clergyman of the Church of England in India. He died in 1827. While on his death-bed he joined in singing a hymn which he himself had composed. The following is a literal translation :

"Beloved Saviour ! let not me,
In Thy kind heart forgotten be ;
Of all that deck the field or bower,
Thou art the sweetest, fairest flower.

"Youth's morn has fled, old age comes on,
But sin distracts my soul alone :
Beloved Saviour ! let not me
In Thy kind heart forgotten be."

Mr. Bowley, a young East Indian, had established several schools at Meerut, 40 miles from Delhi. Mr. Corrie went to Meerut at the beginning of 1814, and was so pleased, that on his departure from Agra Mr. Bowley was requested to take charge of the mission there in conjunction with Abdul Masih. In 1815 Mr. Bowley was transferred to Chunar, where he remained for many years. He published a translation of the Old and New Testaments in Hindi, which remained in circulation for a long time. In respect of idiom, it ranks high.

The Rev. Mr. Fisher, a Chaplain at Meerut, took a warm interest in missions. In 1819 he baptised Prabhu Das, the first sepoy who became a Christian. He was a native officer and bore a high character, but such was then the dread of missions that he had to leave his regiment with a pension. He continued to live consistently with his profession. When questioned by English officers, he stated that two of the men had offered him Rs. 20 a month for life, if he would not become a Christian. When asked, "How could you refuse such an offer?" he replied, "I wanted the salvation of my soul, which money will not buy."

Baptist Mission.—In 1811 the Rev. J. Chamberlain, of the Serampore Mission, commenced a mission at Agra. The following year the first baptism took place. Government was then opposed to missions, and shortly afterwards he was sent back to Bengal. In a few weeks, however, he was able to return to North India to educate a child of Colonel Dyce, the daughter of the Begum Sumroo,

of Sirdhana. On account of his preaching, he was again ordered to leave North India.

In 1816 the Rev. W. Smith was sent to commence a mission at Benares, and he continued at his post for 40 years. Among his successors were the Rev. John Parsons, an excellent Hindi Scholar, and the Rev. H. Heinig, who spent 42 years in Benares, preaching the Gospel. Monghyr and Patna was also occupied in 1816.

A mission was commenced at Delhi in 1818, but it was for a number of years without a missionary. In 1856 the Rev. J. Mackay was sent out to take charge of it. The principal working member was an eminent Native Christian preacher, Wilayat Ali, a convert from Islam. When the mutiny broke out in 1857, all the missionaries, ladies included, were massacred. Wilayat Ali, on being captured, boldly declared his faith in Christ. "Yes, I am a Christian," he said to the Muhammadan troopers who had seized him, "and I am resolved to live and die a Christian." His last words before his execution were, "O Jesus, receive my soul!" His widow and one of his daughters who escaped were afterwards employed as Christian teachers. At the end of 1858 the work in Dehli was recommenced by the Rev. James Smith, and since then it has been carried on with vigour. In connection with it, there is a flourishing medical mission.

Gya was taken up in 1857, and Simla in 1864.

In 1893 there were 17 missionaries, a Christian community of 1,350* including 997 church members, and 1,468 pupils at school connected with the Mission.

Church Mission.—Abdul Masih and Mr. Bowley, already mentioned, may be regarded as the first agents of the Church Missionary Society in North India. The mission at Benares was commenced in 1817, through the Rev. D. Corrie. Raja Jaynarayan, in gratitude for restoration to health, established and endowed a school. As it did not prosper, in 1818 he handed it over with all its endowments through Mr. Corrie to the Church Missionary Society. A headmaster was appointed the same year, but the Rev. Thomas Morris, the first English Missionary, did not arrive till 1821: The school is now called Jay Narayan's College, and has a large number of students.

Among the Church Missionaries who laboured in Benares may be specially mentioned the Rev. Messrs. Smith and Leupolt, who each spent about 40 years in that city. Mr. Smith undertook the evangelistic work, preaching in bazars, markets, and *mélas*. Mr. Leupolt was chiefly employed in superintending orphanages. After the great famine of 1838, a great number were received and brought up.

Among the converts baptized by Mr. Smith was a Brahman

* Exclusive of Delhi.

pandit. He was awakened to the truth when endeavouring to refute it. He hesitated for months, having always before him his father's last look, full of reproach, sorrow and agony. He even went back to heathenism for a time; but he had no peace. He was at last baptized under the name of Nehemiah, 4 years after his first convictions. He was afterwards a catechist, and finally ordained a minister. He is the author of one of the most valuable English treatises on Hindu philosophy, *A Rational Refutation of Hindu Philosophy*, translated from the Hindi original, *Shad Darshan Darpan*.

Gorakpur was taken up in 1823. Mr. Wilkinson established a prosperous agricultural settlement on waste land given by Lord William Bentinck. The mission at Agra was commenced by Mr. Corrie. St. John's College at Agra was founded in 1850 by the Rev. Messrs. French and Stuart. At Secundra, in the neighbourhood, there is a large orphanage. Sir Henry Lawrence invited the Society to take up Oudh, and a mission was commenced at Lucknow in 1858. The same year Allahabad was occupied, where the Divinity School of the mission is now stationed. Jabalpur was taken up in 1878.

In 1893 there were 29 European missionaries, and 5,048 Native Christians, including 1,891 communicants, and 6,270 pupils at school connected with the Mission.

London Mission.—The mission of this Society at Benares was commenced in 1820 by the Rev. T. Adam. Among the later missionaries may be mentioned the Rev. James Kennedy, who laboured here for many years; the Rev. M. A. Sherring, author of *The Sacred City of the Hindus*, &c., and the Rev. J. Hewlett, a scholarly man whose translations are much admired. A high school is maintained, which is well attended. Mirzapur was occupied in 1837. The Rev. Dr. Mather, who did much for Urdu Christian literature, was stationed here for many years. Almora, in the Himalayas, commenced in 1850, is noted for its Leper Asylum. Ranikhet is a few miles from Almora.

In 1893 there were 10 English missionaries, 228 church members, 641 adherents, and 2,846 pupils at school connected with the Mission.

S. P. G. Mission.—The Rev. W. Morton and Rev. T. Christian began work at Bhagalpore in 1823. A station was established at Cawnpore in 1832 by the Rev. J. Carshore. The Rev. W. Haycock and Mr. Cockey who were in charge of the mission when the mutiny broke out, fell at their post in June 1857. The Delhi mission was commenced in 1854. In 1857 the Bishop of Madras reported that it was most hopeful and promising. Less than 5 months afterwards, the missionary, the Rev. A. R. Hubbard and three assistant missionaries, Messrs. Sandys, Cocks, and Koch, were murdered by the rebels, and the mission was broken up. But it was soon renewed, and prospered greatly under the late Rev. R. and Mrs. Winter. The latter was a noble worker among the

women. In 1877 the mission was greatly strengthened by the arrival of the Cambridge Mission, one of the pioneers of which was the Rev. E. Bickersteth, now Bishop of Japan. Besides preaching and itinerating, the mission has St. Stephen's College under its charge.

In 1893, including the Cambridge missionaries, there were 13 English missionaries, 1,180 Christians, 445 communicants, and 2,523 scholars connected with the Mission.

American Presbyterian Mission.—The Allahabad mission of this church was commenced in 1836 by the Rev. J. McEwen. The following year a church of 12 members was organised. In 1838 he was obliged to retire from ill health, and the Rev. J. Wilson was transferred to Allahabad. After the Rev. J. H. Morrison came to Allahabad, Mr. Wilson removed to Farrukhabad, where a large number of famine orphans were received. In 1839 the Rev. J. Warren came to Allahabad, with a printing press, which he superintended for 12 years. In 1840 he was joined by the Rev. J. Owen, who commenced a high school, and afterwards devoted considerable attention to literary work.

The Rev. J. L. Scott, appointed to Fatehgarh, close to Farrukhabad, found on his arrival there in 1839 that there were 109 orphans. Measures were adopted for their industrial training. In 1848 the Rev. J. F. Ullmann joined the mission. He rendered excellent service as a hymn writer, and by several works in Hindi and Urdu.

During the mutiny four missionaries, with their wives and two children, were killed at Fatehgarh by order of Nana Sahib. About 30 Native Christians, including Dhokal Prashad, the head teacher of the city school, were killed on the parade ground. In no instance, as far as known, did any of the Christians apostatise.

At Saharanpur the mission has a Theological Seminary, and at Dehra Doon a Boarding School which gives a superior education to the daughters of Native Christians.

The press established by this mission has been very useful. The mission has done much for Bible translation and for increasing the supply of Christian literature.

In 1893 there were connected with the Mission 14 missionaries, 489 church members, a Christian community of 1,843, and 3,529 scholars.

German Mission.—This mission was commenced by missionaries of the Berlin Society. Mozufferpore was occupied in 1840; Chapra in 1842; but they were discontinued for a time. In 1855 the late Rev. W. Ziemann made Ghazipore his headquarters, and laboured there till his death in 1881.

In 1890 there were 4 Foreign missionaries, 600 Christians, and 280 communicants connected with the Mission.

American Methodist Episcopal Mission.—The Rev. Dr. Butler, the pioneer of this mission, arrived in India in 1856. Its head-

quarters were fixed at Bareilly, in the North-West Provinces. Shortly after Dr. Butler had entered on his work there, the Mutiny broke out, and soon extended as far as Bareilly, which quickly fell into the hands of the rebels, and became a hotbed of sedition. Twelve days before the insurrection at Bareilly, Dr. Butler left for the hills, and so escaped the massacre which took place in that city. When peace was restored, he returned to Bareilly, and recommenced the mission there.

The Mission has missionaries in many of the principal cities of India. It has several Orphanages. Much attention has been devoted to Sunday Schools. There are Mission Presses at Lucknow, Calcutta, and Madras, from which numerous publications have been issued both in English and the vernaculars. A good deal has been done for education. At Lucknow there is the Reid Christian College, also the "Woman's College." There are several High Schools. At Bareilly there is a Theological Seminary, numerously attended. Large numbers, chiefly from the depressed classes, have been baptized. The mission has prospered greatly under Bishop Thoburn, aided by some earnest and able men. Among them may be specially mentioned the late Rev. Dr. B. H. Badley. He was mainly instrumental in the establishment of the Lucknow Christian College, and his *Missionary Directory* is a monument of labour, showing his deep interest in the work.

The compiler has been unable to obtain detailed statistics of the Mission. Dr. Badley's *Indian Missionary Directory* gives the following statistics for 1890: Foreign missionaries 28; Native Christians 19,412; communicants 9,728; scholars in day schools, 19,341.

Wesleyan Mission.—This Society commenced work at Lucknow in 1872; Benares was occupied in 1879; Faizabad and Jabalpur were afterwards taken up. At all the stations much attention is given to the soldiers and other work in English.

In 1893 there were 4 English missionaries, 156 English and 115 Native church members, and 1,188 day scholars connected with the Mission.

Original Secession Mission.—This Scottish Mission dates from 1872. Seoni, in the Central Provinces, is the only station occupied.

In 1890 there were 3 missionaries, and 56 Native Christians, of whom 8 were communicants.

Canadian Presbyterian Mission.—This mission was commenced at Indore in 1877. Other stations were afterwards occupied. There is a College at Indore, and a Printing Press at Rutlam.

In 1890 there were 7 Foreign missionaries, 172 Native Christians, and 91 communicants.

RAJPUTANA.

Although Hindi, or dialects of it, are spoken throughout this large province, it deserves separate notice on account of the character of its people.

The area of Rajputana is about 130,000 square miles—rather



RAJPUTS.

more than that of the Bombay Presidency. The population is about 12 millions. A small district in the centre is under British rule; the rest is portioned among 20 Native States.

The Rajputs are tall, strong, brave, and proud. They are divided into a number of tribes, formerly so often at war with one another that every man went about armed. From their want of union, they fell successively under the Muhammadans and Mah-rattas. The British Government delivered them from the oppression of the latter, and tribal wars have ceased. The country is now being opened up by railways.

Sati and female infanticide formerly prevailed to a large extent. Female infants were often put to death as soon as they were born to avoid the enormous expense foolishly incurred at marriages. Both *sati* and infanticide have been prohibited, and there is a successful movement among the Rajputs themselves to reduce marriage expenses.

MISSIONS.

United Presbyterian Church of Scotland.—The first Christian mission to Rajputana was commenced by this church in 1860. Its pioneer was the Rev. Dr. Shoolbred. Beawar was first taken up; next Ajmere and Nusseerabad. The capitals of the Native States, Jeypore, Jodhpore, Oodeypore, Kotah and Ulwar are now occupied. The prominence given to medical work is one feature of the mission. Dr. Valentine was successful in curing the Maharani of Jeypore, which led to his settlement for some years in that city. Land for a hospital was given at Oodeypore by the Maharana, the Rajput Prince of highest rank. At Ashapoor, near Nusseerabad, there is an orphanage and agricultural settlement. At Ajmere there is a Mission Press. There is also a large female agency.

In 1893 there were 19 missionaries, 1,253 Native Christians, 521 communicants, and 4,553 scholars connected with the Mission.

S. P. G. Mission.—This Mission was commenced in 1886 by the transfer of the Rev. Tara Chand from Kurnaul to Ajmere, as several Native Christians connected with the Church of England had settled in Rajputana.

In 1892 there were 156 Christians, 44 communicants, and 76 scholars.

PANJABS.

The PANJAB (Five Rivers) now forms the north-western province of India. It contains 106,000 square miles, and is thus nearly equal in size to the North-West Provinces and Oudh. The northern and western frontiers are mountainous; but the province consists chiefly of a large plain, sloping to the south-west. It is watered by the Indus and 5 rivers which fall into the Indus by one channel. The population amounts to 21 millions.

Punjabi is spoken by about 18 millions. By some it is considered to be only an old Hindi dialect; others claim it as a separate language. It employs an old character resembling Nagri, called Gurumukki, because it was at first only employed for taking down the sayings of the Sikh Gurus.

Hindi and Urdu are also spoken by about 6 millions, and Pushtu is the language of Afghans across the Indus.

The bulk of the Punjabi-speaking population resemble those speaking Hindi and Urdu. The chief difference is in the SIKHS, only about one-tenth in number, but important as lately the ruling race. Some account of them will now be given.

The Sikhs.—The Sikhs are a fine stalwart race, numbering nearly 2 millions. Most of them belong to the same stock as the Jats. The word *Sikh*, corrupted from *Sisya*, means disciple. It is used to express the close dependence of the sect on their Gurus.



SIKH.

Nanak, the founder, was born near Lahore in 1469 A. D. His idea was to bring about a union between Hindus and Muhammadans by a belief in one God. But the creed of Nanak was not monotheism (belief in one God), but pantheism (belief that God is all). He taught the repetition of the name of Hari as the only means of salvation.

The tenth Guru converted the Sikhs into a nation of fighting men. His followers were to add *Singh* (lion) to their other names; they were to be distinguished by long hair, to carry a sword, and to wear short trousers.

The sacred book of the Sikhs is called *Adi-Granth*, 'Original Record.' In the Golden Temple at Amritsar it is worshipped.

The Sikhs ascribe great sanctity to the cow. At one time in the Punjab it was a far greater crime to kill a cow than to kill a man.

Sikhs may drink wine, but they must refrain from tobacco. Its use would destroy all the merit previously acquired.

The Sikh power reached its greatest height under Ranjit Singh, who gradually extended his conquests till they included the whole of the Punjab and Kashmir. On his death in 1839, the country was torn by dissensions, and the soldiers became un-

manageable. In 1845 a large Sikh army invaded British territory. Four bloody battles were fought, after which the Sikhs were driven across the Sutlej. A part of the country was then annexed. In 1848 there was another rising of the Sikhs, and after two great battles, the whole country was made a British province. Delhi was transferred to the Punjab in 1858.

The Sikhs were the most gallant foes the English ever encountered in India, but they are now very loyal to the British Government, and during the Mutiny they rendered essential service.

Arya Samaj.—This recent phase of Hinduism originated with Dayanand Sarasvati, born in the Bombay Presidency; but it is described under the Punjab as it has there received its greatest development.

Dayanand accepted and rejected what he pleased of the Hindu sacred books, and put his own meaning upon them. All the commentaries prepared during the last 20 centuries were wrong: he alone was right. The following were his principal opinions. The eternity of the Vedas; a belief in one God; the eternity of souls and Prakriti; transmigration; the rejection of sacrifice. Caste was denounced, but his followers were not to take food from the hands of Christians or Muhammadans. The Vedas were to be the great object of study for at least 24 years. The allowable ages for marriage were for men from 25 to 48; and for women from 16 to 25.

Numerous Societies have been formed in North India and the Punjab, called Arya Samajes, professing to follow Dayanand's interpretation of the Vedas. An Anglo-Vedic College has been established at Lahore, and a weekly newspaper in English, called the *Arya Patrika*, is issued.

CHRISTIAN MISSIONS.

American Presbyterian Mission.—Work in the Punjab was first commenced by this mission. The pioneer was the Rev. J. C. Lowrie, who settled at Ludhiana, near the east bank of the Sutlej, in 1834. The following year he was joined by the Rev. Messrs. John Newton and James Wilson. In 1837 a Christian church was formed.

In 1846, after the conclusion of the first Sikh war, the mission crossed the first of the five rivers, and settled at Jalandhar. In 1848 Umballa was taken up. The following year, which saw the final collapse of the Sikh kingdom, the missionaries crossed the Beas, and occupied Lahore. From Lahore the Gospel flag was carried across the three remaining rivers, and planted at Rawalpindi in 1856. Other stations were subsequently added.

A good deal of attention has been given to the preparation of Christian literature. A Press was established at Ludhiana in 1836,

which sent forth millions of Scriptures and other religious publications. A High School was long conducted at Lahore by the Rev. Dr. Forman, where there is now also a Mission College, largely attended. At Ludhiana there is an Industrial Boarding School. Female education has also received much attention.

Among the missionaries may be specially mentioned the late Rev. Dr. John Newton, distinguished both for his scholarship and Christian character, who laboured for about 50 years in the Punjab. With him may be fitly associated the Rev. Dr. Forman, whose educational work has already been noticed. He came out to India in 1818, and was spared to labour till his death in 1894. Dr. Newton had the privilege of having every one of his sons and daughters, and 4 of his grandchildren in the Indian mission field, and Dr. Forman lived to see 5 of his sons and daughters engaged in the same work.

In 1893 there were connected with the Ludhiana Mission 16 Foreign missionaries, 1180 communicants, and 5426 scholars.

Church Mission—In the year 1840 a Committee was formed at Simla to establish a Christian mission in the Himalayas. Friends on the spot subscribed liberally. A commencement was made both at Simla and Kotgarh, a station about 25 miles distant. In 1847 these were placed under the Church Missionary Society, its first stations in the Punjab.

In 1849 an Indian officer sent, through the Rev. John Newton, Rs. 10,000 to the Church Missionary Society with a request that missionary work should be commenced in the part of the Punjab which had lately been made British territory. In 1852 the Rev. R. Clark and the Rev. T. H. Fitzpatrick, the first missionaries of the Church of England in the Punjab, settled at Amritsar, the sacred city of the Sikhs. It has a population of about 140,000, and is noted for its famous Sikh Golden Temple. Mr. Clark, one of the founders of the mission was spared to watch over it for upwards of forty years, and largely through his energy, enterprise and devotedness the work, under God's blessing, has developed remarkably. "The little sapling planted in 1852 has already become a great tree, and has thrown out many branches on every side." In Amritsar evangelistic, educational, medical and zenana work are conducted on a large scale with great efficiency. It has been remarked "that the flower and strength of the country lies in the villages." Very wisely, much attention has been devoted them.

The Church Missions in the Punjab have been deeply indebted to a noble band of lady workers, several of themselves supporting. Among them may be specially mentioned the late Miss C. M. Tucker, who, as A. L. O. E. (a Lady of England), attained a world-wide reputation as an author. In 1875, when 54 years of age, she came out to India as a missionary, and laboured zealously, both with her pen and voice, till her death in 1893.

Miss Tucker died at Batala, a prosperous mission station 24 miles from Amritsar. This was founded and is largely maintained through the liberality of the Rev. F. H. Baring, who laboured for some years as a missionary in India at his own charges.

The late Thomas Valpy French, the first Bishop of Lahore, also



BISHOP FRENCH.

deserves special notice. He first came out to India in 1850, as principal of a College to be commenced at Agra. In 1869 he was appointed Principal of a Divinity School to be established at Lahore, and in 1877 he was consecrated in Westminster Abbey Bishop of Lahore. After holding office for ten years, feeling himself unequal to bear the constant strain, he resigned. He made a short stay in England, during which he studied Arabic to fit himself to labour among Muhammadans. In Lahore he was known as the "seven-tongued man"—one who could speak in seven languages. He went out to Arabia to labour as a missionary. In 1891 he died at Muscat of sun-stroke.

The Rev. Imad-ud-din was a learned Muhammadan moulvie who sought by repeating prayers 30 times a day, writing out the divine name 125,000 times, etc. to find peace. In 1866 he was

baptized at Amritsar. He has since been a great preacher for Christ, and writer of books, chiefly intended to guide Muhammadans to the Saviour.

"Pandit Kharakh Singh, was a learned man who belonged to a great family, and became a Hindu sannyasi. He was sometimes senseless through fastings and exposures, but he was a seeker after God, and he became dissatisfied with his Sanskrit books, because they told him he was God. He heard Nehemiah Goreh preach, and he then bought and read a New Testament that he might prove it false. He thus became convinced of the truth of the Christian religion; and after passing through much agony of mind, he yielded himself to God's service. He was baptized, and afterwards said, 'I now go forth to give my whole life to Christ.' He became a Christian evangelist, going about preaching. He has given a large sum to the mission; though, at the time he gave it, he was living under trees in a hut, or wherever he was led."³*

In 1893 there were 33 European missions, 5147 Native Christians, 1906 communicants, and 5323 scholars connected with the Mission. Afghan converts are included, as they are so mixed that it is difficult to separate them.

American United Presbyterian Mission.—This mission was commenced by the Rev. Dr. Andrew Gordon at Sialkot in 1855. The following year two other missionaries arrived, after which educational work and an orphanage were taken up. In 1857 the first two converts were baptized. Other missionaries arrived from time to time, and fresh stations were occupied. There are two Mission High Schools. A Theological Seminary was opened at Sialkot in 1877; a Training Institute in 1881; a Girls' Boarding School in 1878; and a Zenana Hospital in 1888.

In 1890 the statistics of the Mission were as follows: 12 missionaries, 10,162 Native Christians, and 3,788 scholars.

Church of Scotland.—This mission was commenced at Sialkote in 1857. The Chamba Mission, founded by the Rev. W. Ferguson in 1863, was taken over in 1873. Jamu was occupied in 1888.

In 1893 there were connected with the Mission 5 missionaries, 229 communicants, 3,231 baptised Christians, and 2,928 scholars.

TIBETANS.

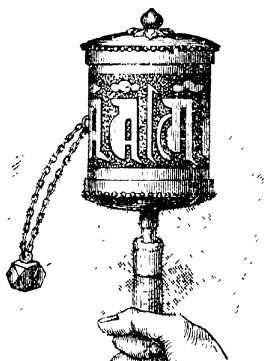
TIBET, situated to the north of India, forms the highest table-land in the world, the mean elevation being nearly 3 miles above the sea. It is bounded on the south by the Himalayas, and is surrounded on all sides by lofty mountains. It contains several lakes, and the sources of the Indus, Sutlej, and Brahmaputra.

The cold in winter is very severe. Some grain is raised in the valleys, but the people are mainly pastoral. Sheep, goats, and the *yak*, a kind of buffalo, are the principal domestic quadrupeds.

The Tibetans belong to the Mongolian family. They are strong and hardy. Their religion is a form of Buddhism, mixed up with demon worship and magic. The head of the religion, called the Grand Lama, is supposed to be an incarnation of the coming Buddha.

Great importance is attached to a prayer, called the six-syllabled sentence, *Om mani padme hum*, "Om, the Jewel in the Lotus, Hum." Every Tibetan believes this to be a cure for all evil, a compendium of all knowledge, a summary of all religion. It is supposed that the oftener this formula is repeated, the shorter will be a person's course of transmigration. These six syllables are murmured morning, noon, and night by every man, woman, and child in Tibet.

The words are written or printed on rolls and inscribed in cylinders, to turn round which is thought to have the same efficacy as to have them repeated. If the words are printed a million times, to turn round the cylinder once is equal to repeating them a million times! There are little prayer wheels,



HAND PRAYER-WHEEL.

which the more devout carry with them, turning them round with the hand or a string. All this is useless. God is a Spirit and requires the worship of the heart.

Missions.—Europeans are forbidden to enter Tibet. Some missionaries from Germany have been waiting for years at Kye-lung, in the Punjab, on the borders, when there are some Tibetans. For about six months in the year they are shut out by deep snow. During summer there is a post office at the station



MISSIONARIES AND TIBETANS.

Some years ago there were 23 Christian Tibetans. The New Testament and portions of the Old Testament have been translated.

There are now some English missionaries in India desirous of entering Tibet.

KASHMIRIS.

KASHMIR, or CASHMERE, is a valley in the north-west of the Himalayas, famous for its fine climate and the beauty of its scenery. It forms a basin surrounded on every side by snow-capped mountains, and is a favourite resort during the hot season.

The country has passed through many changes. It was an ancient Hindu kingdom. Muhammadanism was introduced in the 14th century. In 1752 it was conquered by Ahmad Shah, and it remained under Afghan sway till 1819, when it was taken by the Sikhs. In 1846 Gulab Singh obtained possession of the province as a feudatory of the British Government. About two-thirds of the people are Muhammadans, who tell dreadful tales of the oppression they suffered under the rule of the Sikhs. A recent Maharaja thought that one of his ancestors had transmigrated into a fish. To prevent his being eaten, the use of fish as an article of food was forbidden. Of late the condition of the people has been improved.

The Kashmiris are fair and handsome. Their language belongs to the Sanskrit family, but the Muhammadans use many Persian



KASHMIRI MANNER OF DRESSING THE HAIR.

and Arabic words. Some Brahmans from Kashmir have settled in India, where they are known as "Kashmiri pandits."

Church Mission.—In 1854 the Rev. Robert Clark and Colonel Martin visited Cashmere. They were kindly received by the Maharaja Ghulab Singh, who gave his willing consent to mission work in his kingdom. The Kashmiris, he said, "were so bad that he was quite sure the padres could do them no harm!" Nothing, however, was done till Mr. Clark again visited Cashmere in 1862. The following year the Rev. W. Smith of Benares was sent to

Cashmere, and the mission was permanently established. In 1865 Dr. Elmslie, a medical missionary, was appointed to Cashmere who, through his kindness and skill, soon won a reputation throughout the country. The people flocked in crowds to the Mission Hospital. For a time the work suffered from the opposition of the authorities, but the people themselves were friendly.

The New Testament was translated into Kashmiri by the Rev. R. T. Wade.

In 1893 there were 3 European missionaries, 42 Native Christians, 12 communicants, and 280 scholars connected with the Mission.

AFGHANS OR PATHANS.

The AFGHANS consist of various tribes belonging to Afghanistan, but of whom nearly a million are found in the north-western frontier of the Punjab.

As a race the Afghans are athletic, often with a flowing beard, prominent cheek bones, a high and hooked nose. The hair is shaved off from the forehead to the top of the head, the remainder at the sides being allowed to fall in large curls over the



AFGHANS.

shoulders. Their step is full of resolution, their bearing proud, and apt to be rough. The women are rigidly secluded.

The hill tribes are Muhammadans of the worst type. Many of them are so ignorant that they cannot tell even the name of their prophet. Blood for blood, and fire and sword against infidels, are their ruling ideas. Each tribe has its internecine wars, each family its hereditary blood feuds, and each individual has personal foes. They are passionate in revenge, which they will satisfy in the most cruel manner even at the cost of their own lives. To guard against this, they are generally armed, even when grazing cattle, driving beasts of burden, or tilling the soil. When the Peshawar valley came under British rule, there was a murder, on an average, every day. In British territory Afghans are becoming more orderly, and even in Afghanistan there is some improvement.

The language, called Pushtu or Puktu, is Aryan, but it has borrowed many words from Persian and Arabic. Afghans often visit India as traders. Many of them are notorious for their want of cleanliness.

Missions.—These owe their commencement to Major Martin. His regiment was ordered to Peshawar, and he had not been long there when he asked the Commissioner to sanction the establishment of a mission. The latter refused on account of the fanaticism of the people. This Commissioner was in a few months afterwards assassinated. In 1853 the Rev. Robert Clark was invited to Peshawar. The Commissioner was Sir Herbert Edwardes. He took a different view from his predecessor. He said: "I have no fear that the establishment of a Christian Mission at Peshawar will tend to disturb the peace." In a few weeks the sum of Rs. 20,000 was raised for the support of a mission.

The first missionaries to Peshawar were the Rev. Dr. Pfander from Agra, the Rev. R. Clark from Amritsar, and Major Martin who left the army to become a missionary.

Dr. Pfander began to teach and to preach. He was told that if he did so, he would be killed, but he went on preaching. Although several officers have been murdered by Afghans, no missionary has ever lost his life through them.

Soon after the establishment of the Church Mission, the Rev. J. Lœventhal, a converted Jew of the Presbyterian mission, came to Peshawar. He had an excellent knowledge of Pushtu, and translated the New Testament into that language. In 1864 he was accidentally shot.

Peshawar was formerly unhealthy, and several of the early missionaries died. The work, however, has been maintained. A native church has been gathered, and there is a prosperous English school, besides several vernacular schools.

One feature of the mission is its "guest house." The Afghans

consider hospitality one of the chief virtues. Here strangers are entertained.

There are other mission stations on the frontier, through which Afghans are reached. Colonel Reynell Taylor gave £1000 for the establishment of a mission at Bannu, through which many Afghan traders pass. The statistics of the Afghan stations are included in those of the Punjab.

SINDIS.

SIND is a province on the lower course of the Indus, about twice the size of Oudh. Much of it is a desert, cultivation being generally confined to the banks of the river. In some parts the ranges of sand hills succeed one another like vast waves. The population, which is very mixed, is about $2\frac{1}{2}$ millions.

The Sindi language is spoken by about 4 millions in Sind and the Punjab. It is the most intricate of the Aryan languages;



SINDIS.

the genitive particle has 20 forms. Muhammadans write it in the Arabic character, with a few additional letters; Hindus use Gurmukhi or a kind of Nagri.

The Sindis are taller and stronger than the Mahrattas. A peculiar hat, compared to a European hat inverted, is worn by all except religious characters, who prefer the turban. Among the higher classes it has a square top.

The Sindis are one of the most gambling of oriental nations: all sexes and orders appear to have an equal passion for ply. The women are ignorant, and devotedly fond of flattery. Their

peculiar ornament consists of large ivory rings, covering the forearm.

Sind was the first province of India which suffered from Arab invasions, and about three-fourths of the Sindis are Muhamma-dans. They are mostly cultivators. The inhabitants of towns are largely Hindus.

In 1859 the Province contained only 20 Government schools; in 1884 they had increased to 340, with 23,273 pupils.

Missions.—The CHURCH MISSIONARY SOCIETY first occupied Hyderabad, the former capital, in 1848, Karachi was taken up in 1848; Sukkar and Shikarpore were afterwards added. At Karachi the Rev. James Sheldon laboured patiently for 28 years. The Rev. G. Shirt translated part of the Scriptures into Sindi.

In 1893 there were 4 missionaries, 173 Christians, 73 communicants, and 1,046 scholars connected with the Mission.

GUJARATIS.

GUJARATI is spoken by about 10½ millions, chiefly inhabiting the districts around the Gulf of Cambay. The country is watered by the Tapti, Narbada, and other rivers. Gujarat is so fertile that it has been called the "Garden of India."

The greater part of Gujarat is under Native princes, of whom the Gaekwar of Baroda is the most important. Kathiawar is a large peninsula to the westward. Some of the Kathiawar princes are among the most enlightened in India. They have done much for railways and education. The same remark applies to the Gaekwar.

The language is like Hindi, but has a little more Persian. The alphabet is derived from the Nagri, omitting the top line.

GUJERATI. (*Western India.*)

કેમકે દેવે જગત પર એવડી પ્રીતિ કિધી, કે
તેણે પોતાનો એકાકીજનિત પુત્ર એ સાડ આપો.
કે, જે કોઈ તે પર વિદ્વાસ કરે તેનો નાશ જ
થાએ, પણ અનંત જીવન પામે.

Brahmans are found as priests, landowners, headmen, and even as cultivators. There are several tribes of Rajputs, who practised female infanticide till it was suppressed by the British Government. The farmers, called Kunbis, are in general industrious and well clad. One class of them has the curious custom of celebrating their marriages only on one particular day of the year.

The Banyas are mostly Jains in religion. Their oppression of the poor cultivators, to whom they are ever ready to lend money, is well known. There are, however, honourable exceptions.

The Dbers are an extensive tribe scattered over Gujarat, who act as village scavengers, and occasionally as village watchmen. Spinning and weaving are their principal occupations.

A number of Gujaratis, to their disgrace, belong to the infamous Vallabha sect of Vaishnavas. Their high priests, called Maharajas, are regarded as incarnations of Krishna. Men and women prostrate themselves at their feet, offering them incense, fruits and flowers, and waving lights before them. Rich Bombay merchants, as shown at a trial in 1862, gave their wives and daughters to be prostituted as an act of religious merit to men who had ruined their health by dachauchery.

MISSIONS.

Baptist Mission.—The first missionary to enter Gujarat was the Rev. C. C. Aratoon, an Armenian, a convert of the Baptist Mission in Bengal. He came to Surat in 1812, and laboured there till 1821, when he returned to Bengal.

London Mission.—As early as 1804 the London Missionary Society sent out two missionaries, intended to open a mission at Surat, the first British settlement in India; but one was detained at Madras, and the other went elsewhere. In 1815, however, the same Society sent out the Rev. Messrs. Fyvie and Skinner to Surat. They early devoted themselves to the translation of the Scriptures, and established a Mission Press, still known as the "Surat Mission Press." They were the first to translate and publish the whole Bible in Gujarati. They were joined from time to time by other labourers, and fresh stations were occupied. Among the Missionaries may be mentioned the Rev. W. Clarkson, an earnest worker, and the Rev. J. V. Taylor, author of an excellent Gujarati Grammar.

Irish Presbyterian Mission.—In 1841 the Irish Presbyterian Church sent out the Rev. James Glasgow and the Rev. A. Kerr to commence a mission at Rajkot, in the Kathiawar peninsula. Mr. Kerr died within six months, but early in the following year the Rev. James Glasgow was joined by his brother Adam and the Rev. R. Montgomery. The two brothers remained at Rajkot; Mr. Montgomery proceeded to Porbandar. In 1843 a learned Muhammadan embracing Christianity at Porbandar, the Native Government obliged the missionary to leave.

As the London Mission had no other missions except at a great distance, it was felt that the Irish Church could carry on the work more efficiently, and in 1846 the Surat Mission was transferred to it, and its other stations in 1859. Ahmedabad was taken up

in 1861. The mission converts being as a rule agriculturists, a settlement was formed at Shahavadi, about 4 miles from Ahmedabad. Other agricultural settlements were subsequently established. In recent years there has been a considerable advance in the number of converts, the formation of congregations, and the erection of churches. There are High Schools at Surat and Ahmedabad, and a Theological Institution.

In 1890 the statistics of the Mission were as follows : Foreign missionaries 11; Native Christians 2,146; communicants 390; scholars 3,375.

MAHRATTAS.

THE MAHRATTA COUNTRY, may be described as an irregular triangle. The shore of the Arabian Sea between Damaun and Goa forms the base; the apex is a point in a north-easterly direction some distance beyond Nagpur. The area may be roughly estimated at 110,000 square miles. In 1891 the Mahrattas numbered nearly 19 millions.

Marathi is a copious and beautiful language, second only to Hindi. It has admitted a number of words from Arabic and

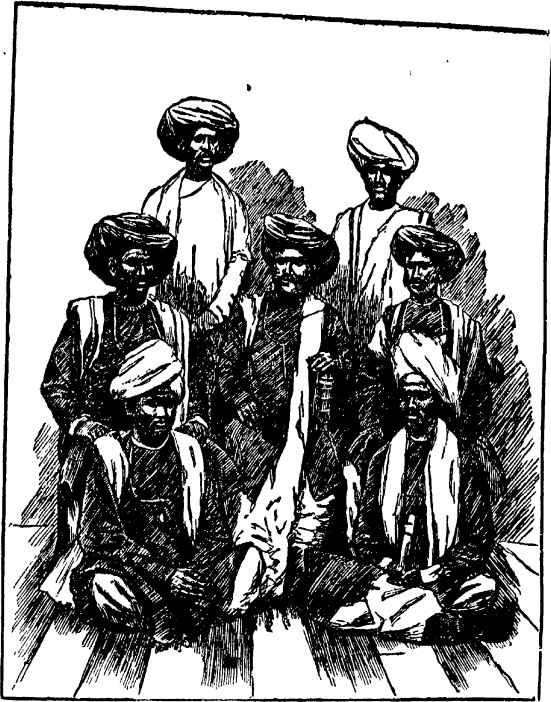
MARATHÍ.

कां तर देवाने जगावर एवढी प्रीति केलीकीं, त्याने
आपला एकुलता पुत्र दिल्ला, यासाठीं कीं जो
कोणी त्यावर विश्वास ठेवितो त्याचा नाश होऊं
नये, तर त्याला सर्वकालचें जीवन व्हावें.

Persian as well as from Sanskrit. Konkani is a dialect spoken in the Konkan, the strip of country between the sea and the Western Ghats. The Nagri character, slightly altered, is usually employed in books.

The Mahrattas are a small, but hardy and active race of men. While the Bengalis often go bareheaded, the Mahrattas are noted for their large turbans. They were never so much under Muhammadan influence as Hindus in the north, so the women have far greater liberty. Mahratta ladies move about freely unveiled.

The Mahratta Brahmans are noted for their administrative talent and acuteness. At first they contented themselves with the highest offices under Mahratta rulers; but later, as is well known, the Peshwa and other Brahmans usurped the supreme power itself, assumed the command of armies, and openly ruled the confederacy.



MAHRATTAS.

The agricultural Kunbis are the chief tribe. To them belongs peculiarly the name Mahratta.

The Mahrattas are Hindus; but local deities are the chief objects of worship. Pandharpur, south-east of Poona, is one of the most celebrated shrines. The part of the town where it stands is considered holy, and is called Pandharikshetra, or the holy field of Pandhari. The god is called Vithoba or Vitthal. Originally a Brahman, he is now regarded as a form of Krishna. In idols he is represented as standing on a brick, with his arms akimbo, the hands resting on the lips.

Vithoba owes much of his popularity to the songs of Tukaram, the Mahratta national poet.

At Jejuri, 30 miles from Poona, Khandoba, a raja, is looked upon as an incarnation of Siva. He is sometimes represented with his wife on horseback, attended by a dog. A wicked custom prevails of dedicating young girls to the god's service. After undergoing a ceremonial "purification," they are branded with a heated

stamp. Although nominally wives of the god, they are simply prostitutes.

At Alandi, a Brahman, called Dnyanoba, is worshipped. He is said to have caused a buffalo to speak and recite a hymn from the Veda!

MISSIONS.

American Board.—The first Protestant Mission in Western India was commenced by this Society. The Rev. Messrs. Hall and Nott, who belonged to the first company of foreign missionaries ever ordained in America, landed at Bombay in 1813. England was then at war with the United States, and the two missionaries were ordered to leave the country. This order was afterwards suspended, and they were allowed to remain. In 1816 a Mission Press was established, the plant consisting of a single wooden press, and a small supply of type obtained from Calcutta. Early in 1817 the first Christian tract ever printed in Marathi was issued. The press became eventually a large establishment and did excellent service to missions, both in providing improved Marathi type and in printing. It was afterwards sold; but the Mission still maintains its useful paper, the *Dnyanodaya*.

Work has been carried on continuously in Bombay, and it has some interesting schools. Ahmednagar, about 120 miles north-east of Bombay, was occupied in 1831 by the Rev. Messrs. Read and Boggs, and it is now the chief centre. There are village stations dotted around, but some other towns above the ghats, as Satara and Sholapur, are also occupied. At Ahmednagar there is an English High School, a Girls' Boarding School, and Theological Seminary. The male teachers of the mission have been trained for about 30 years in the Normal School of the Christian Literature Society under Mr. J. S. Haig. At Sirur there is an Industrial School. Able and earnest men have laboured in connection with this mission. The names of some are happily preserved through their children. In 1893 it was reported that the *twenty-third* had joined the mission.

In 1893 the statistics of this Mission were as follows: Foreign Missionaries 14; baptized persons 4,359; communicants 2,562; scholars 3,759.

Church Mission.—Mr. Kenney, the first missionary of this Society, arrived in 1820. Among other missionaries who followed may be mentioned the Rev. A. Farrar, father of Canon Farrar. The chief features of the work in Bombay are the Money School and the mission among Muhammadans. A mission at Nasik was opened in 1830. Mr. Price opened an Industrial School in the neighbourhood, called *Sharanpur* (The City of Refuge). Liberated African slaves were sent there by Government, and six of them volunteered to go with Livingstone in his last journey. When

warned of the dangers, they said, "When our master dies, we will die." Two of them brought home his dead body.

Poona was long the residence of the Rev. Sorabji Kharsedji, a converted Parsi; Mrs. Sorabji's High School for Girls has been very useful. Miss Cornelia Sorabji was the first Indian lady graduate in Western India. The Society has now a Divinity School at Poona.

The Aurungabad Mission has prospered under the superintendence of the Rev. Ratonji Naoroji. In 1856 he was greatly impressed by the preaching of the Rev. Nehemiah Goreh, and gave up good worldly prospects to enter the mission. Not long ago there were 28 catechists preaching in the numerous villages.

Malegaon in Khandesh was occupied in 1848.

In 1894 the Mission had 13 European missionaries; 2,464 Native Christians, 1,098 communicants, and 1,375 scholars.

Scottish Missions.—In 1822 the Scottish Missionary Society opened a station at the Bankot, 60 miles south of Bombay. The Rev. Donald Mitchell, the first missionary, died in 8 months, but before the close of the year three missionaries came out, and in 1823, Harnai, near Severndroog, was occupied. Among them was the Rev. James Mitchell, who was privileged to labour for 43 years. In 1827 the Rev. Robert Nesbit joined the mission, and had a long course of usefulness; but the most distinguished member of the mission was the Rev. John Wilson, who arrived in 1829. After spending some months at the southern stations, Mr. Wilson settled in Bombay. Mr. Wilson was an excellent linguist, and soon acquired a knowledge of Mahratti. The following year he commenced a valuable monthly Periodical in English, called *The Oriental Christian Spectator*. He also wrote two trenchant exposures of Hinduism. In 1835 the Rev. Messrs. Mitchell, Nesbit, and Wilson were transferred from the Scottish Missionary Society to the Church of Scotland.

In 1835 an English School, established by some good men, was transferred to the mission. On the arrival in 1838 of the Rev. J. Murray Mitchell, a distinguished Aberdeen graduate, the school was extended, and became known as the General Assembly's Institution. Shortly after the transfer of the school, a Parsi boy, about 14 years of age, named Dhanjibhai Nauroji, was enrolled as a scholar. The following year another Parsi youth, named Hormasji Pestonji, became a pupil. In 1839 both were baptized, after repeated attempts of the Parsis to carry them off by violence. Of 284 pupils in attendance, all but 50 were taken away, and those who remained were chiefly Christians. But the institution soon regained its former strength, although the Parsis kept aloof. In 1843 Mr. Wilson published a large and complete exposure of Zoroastrianism.

In 1843, Dr. Wilson went home on furlough, taking with him Dhanjibhai that he might complete at Edinburgh his studies for



REV. DR. JOHN WILSON.

the ministry. On his way home Dr. Wilson visited Palestine, an account of which he published, entitled *Lands of the Bible*. During the same year the Bombay missionaries seceded from the Church of Scotland, and joined the Free Church of Scotland. The baptism of a Mahratta Brahman, Narayan Sheshadri, one of the best pupils in the institution, also took place. Next day the Brahmans met and resolved to excommunicate all parents who should in future send their sons as pupils. Shripat, a younger brother of Sheshadri, wished to become a Christian and took food at the Mission House, but he was sent back to his father. His relations tried to get him restored to his caste; but the orthodox party decided that this was impossible. This gave great satisfaction to bigoted Hindus. "No such joy," said a Native paper,

"was experienced by Brahmans, even when Vishnu, having become incarnate as a fish, rescued the Vedas from the hands of Shurkasur." Narayan Sheshadri died at sea in 1891, after having been instrumental in leading hundreds to embrace Christianity.

In 1847 Dr. Wilson and Dhanjibhai returned to Bombay. Three years later Mr. Murray Mitchell published the first edition of his *Letters to Indian Youth on the Evidences of the Christian Religion*, which has passed through numerous editions* and been very useful.

In 1854, Mr. Baba Padmanji, aged 24, the foremost pupil in the Institution, received baptism at Belgaum. He had commenced his education there, after which he had removed to Bombay to the Free Church Institution to carry it on. On receiving baptism, he returned to Bombay, and became of great value to the cause of Christian Missions in Western India. For 16 years Mr. Padmanji was a teacher, and for 6 years pastor of the native congregation at Poona. Since that time he has devoted himself to literary work. Upwards of 70 publications have proceeded from his pen, among them a Life of Christ, a Commentary on Genesis, and an Annotated New Testament in Marathi.†

During 1855 there were 18 adults admitted into the Native Church, and the following year Ganpat Rao Raghunath, aged 18, a Parbhu, who had been the first pupil at the late examination, was baptized. He was afterwards ordained and laboured for several years at Alibag, south of Bombay.

Dr. Wilson died in 1875, after a long and honourable career as a missionary. His name is preserved in Bombay by the Wilson College, a large and commodious building, with a strong staff of professors.

The Free Church has several other stations in the Bombay Presidency. Poona has been occupied since 1831; at Nagpur is the Hislop College, besides work in the neighbourhood.

In 1893 the Mission had 14 European ordained missionaries, 858 communicants, 512 baptised adherents, and 4,620 scholars.

The Church of Scotland Mission in Western India is now chiefly limited to efforts among the women. Poona is the chief centre.

S. P. G. Mission.—During Bishop Heber's visit to Bombay in 1825, a committee of this Society was formed, but little was done till 1840, when the mission of the Rev. G. Candy to the Indo-Britons was taken up. In 1860 the Society sent out a Secretary to organise mission work. Since then the work has gradually extended. The principal fields are Bombay, Ahmednagar, Kolhapur, Dapoli, and Dharwar.*

* Copies of the 11th edition, greatly enlarged, may be obtained from Mr. A. T. Scott, Tract, Depot, Madras, Price 6 As. Post-free.

† See his interesting autobiography, *Baba Padmanji*, edited by the Rev. Dr. Murray Mitchell. Sold by Mr. A. T. Scott, Price 2½ As. Post-free, 3 As.

In 1893 the Mission had 11 priests, 5,125 Native Christians, 1,052 communicants, and 1,535 scholars.

American Presbyterian Mission.—This mission occupies the Kolhapur Native State and a part of the coast, called the Southern Konkan. The mission was commenced at Kolhapur in 1852 by the Rev. R. G. Wilder, then connected with the American Board. In 1870 the mission was taken over by the American Presbyterians. The Rev. G. W. Seiler was sent out the same year, and other missionaries followed. Ratnagiri, on the coast, was taken up in 1875.

The Statistical Tables for 1890 give the Natives Christians as 229; communicants 151; scholars 827. Returns were not furnished.

Friends' Mission.—A lady was sent to Benares in 1866, but the work was soon transferred to the Mahratta country. Mr. Charles Gayford came out in 1873, and the following year the mission was moved to Sohagpur. The headquarters were finally fixed at Hoshangabad in 1876. Mr. Samuel Baker joined the mission in 1878, and other missionaries followed; fresh ground being taken up.

In 1890 the mission had 12 European missionaries, 48 members, and 170 scholars.

Faith Mission.—The Rev. M. B. Fuller commenced the Akola Faith Mission in 1884; in 1887 ten ladies were sent from America to commence the Cullis, or South Berar Faith Mission.

Pandita Ramabai.—This remarkable Mahratta lady was taught Sanskrit when a child by her mother, while she wandered about with her father who was a pandit. After the death of her parents, Ramabai and her brother continued to travel. She advocated female education, and created a sensation by her scholarship. She was summoned before the assembled pandits of Calcutta, and as the result of their examination, the distinguished title of Sarasvati was publicly conferred on her. Afterwards she married a Calcutta graduate, but he died in 19 months. Ramabai then returned to her former occupation of lecturer. She felt a strong desire to visit England, where she embraced Christianity. Receiving an invitation to visit America, she spent some time in the United States before her return to India. Herself a widow, her efforts have been mainly directed to benefit them. She has established a very interesting Widows' Home at Poona.

BHILS.

The Bhils were formerly a powerful tribe occupying the hills and forests of Southern Rajputana, from which many of them were driven out and settled in the north of the Bombay Presidency. They are distinguished by their dark colour, diminutive size, prominent cheek bones, large nostrils, activity and skill as hunters

In 1891 the Bhil language was spoken by about 150,000. It is ranked as Kolarian, with Santali and Mundari.

Unlike the orthodox Hindu, the Bhils have always eaten the flesh of the cow. In fact, they eat every wild animal except the monkey, which is universally worshipped, in the form of Hanuman. It is very curious and shows the antiquity of this race that at the coronation of the highest Rajput Chiefs, in States where Bhils live, the sacred mark of kingship is impressed on the forehead of the new chief by the head of the Bhil family. They take every opportunity of having a feast and a drinking bout. Witchcraft and omens are implicitly believed in; charms of various kinds are universally used.

Sir James Outram made successful efforts to civilise some of the Bhils. He formed a Bhil regiment, which did much to wean them from predatory habits. In 1880 the Rev. C. S. Thompson was appointed by the Church Missionary Society to labour among the Bhils at Kherwara, in Rajputana. Day schools have been opened at six outstations, in which about 200 Bhil boys are instructed up to Standard VI. Several of the Native Princes have shown an interest in them. In 1892 there were 17 baptised Bhils, and 281 scholars.

GONDS.

In old maps of India a large territory was marked GONDWANA, which is now included in the Central Provinces. The Gonds are found in different parts between the Vindhya Mountains and the Godavari. They are about the middle size. They have the dark skin, flat nose, and thick lips which proclaim them of other than Aryan blood. Their dirtiness and the tattoo marks on their faces, arms, and thighs, repel Europeans. They are more truthful than the Hindus, but arrant thieves. All are fond of music and dancing. Like many other aboriginal tribes, they have a strong belief in witchcraft. A man's wife or his child gets sick. Instead of ascribing it to bad food or some such cause, it is put down to witchcraft, and the supposed witch is beaten to death. In some parts there are temples of Kali, where formerly human sacrifices were offered.

In 1891 the Gonds numbered 1,379,580. Their language is reckoned Dravidian. It is remarkable for its numerous grammatical inflections.

The Gonds say they had several lines of kings. There are inscriptions claiming that some of their princes, by their beneficence, made earth better than heaven, and how the sea was swollen by the tears of queens widowed by their conquests!

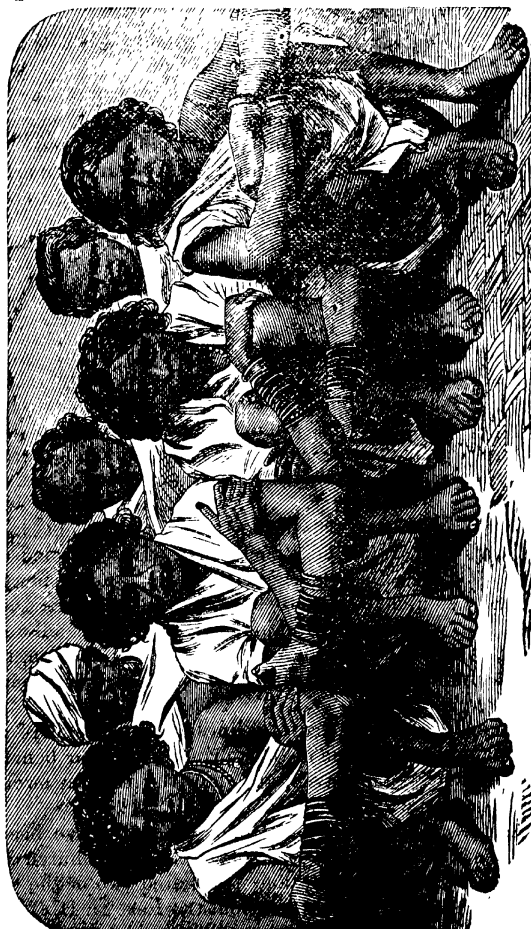
Missions.—Work among the Gonds seems to have been commenced by the late Rev. James Dawson, of the Free Church Mission. He prepared a Gondi Primer and translated two of the Gospels. The Church Missionary Society sent out the Rev. H. D. Williamson

in 1878 to begin a mission among the Gonds at Mandla, in the Central Provinces. He prepared a Gondi Grammar and some other works.

In 1893 there were 6 missionaries and evangelists, 115 Native Christians, 25 communicants, and 61 scholars. Genesis and three gospels have been published in Gondi.

THE KOIS.

The Kois, on the banks of the Upper Godavari, belong to the same race as the Gonds. The following is a specimen of their language :—



KOIS.

Nanna tédi, né tappénagga anji, ó yaipá, nan na Dévuni munne ní munne pápam tungi minnána.—(Luke xv. 18.)

The general idea of the Kois is that the spirits of the dead wander about the forest in the form of *pishachas*. They do not believe that any one dies what is commonly called a natural death ; but always assert that the death of every one is caused by the machinations of a sorcerer, instigated thereto by an enemy of the deceased or of the deceased friends. So, in former years, inquiry was always made as to the person likely to have been at such enmity to the deceased as to wish for his death ; and having settled upon a suspicious individual, the friends of the deceased used to carry the corpse to the accused, and call upon him to clear himself by undergoing the ordeal of dipping his hands in boiling oil or water. Reputed wizards and witches are held in great abhorrence, and at times the British rule is complained of as unjust in not allowing these people to be put to death.

The goddess Mamile or Lele must be propitiated early in the year, or else the crops will undoubtedly fail ; and she is said to be very partial to human victims.

Wild dogs are regarded as the messengers of the Pandava brothers. On no account would they attempt to kill one of them, even though it should happen to attack their favourite calf.

Mission.—Captain Haig, an Engineer employed on the Godavari works at Dummagudem, and Razu, a Christian convert in the Commissariat, first began mission work among the Kois. They built mission rooms, and Razu resigned his post under Government to labour as a catechist. The first missionary sent by the Church Missionary Society was the Rev. W. J. Edmonds in 1861. Mr. Darling baptized the first converts in 1869. In 1893 there were 661 Native Christians, 144 communicants, and 148 scholars. But only a few of the Native Christians are Kois.

TELUGUS.

Of all the Dravidian languages, Telugu is spoken over the largest area, and by the greatest number of people. It is current along the eastern coast from near to Madras to Chicacole, where it begins to yield to Oriya. Inland, it extends to about the middle of the peninsula. The area may be roughly estimated at 100,000 square miles. In 1891 the number speaking Telugu was nearly 20 millions. The character is largely circular.

దేవుడు లోకమును ప్రేమించుట ఏలాగంటే, ఆయనయందు
విశ్వాసముంచే ప్రతివాడును నశించక నిత్యజీవము పొందే
నిమిత్తము తన జన్మితైక కుమారుని ఇచ్చెను.

The Telugu, in respect of antiquity of culture and glossarial copiousness, ranks next to the Tamil in the list of Dravidian idioms; but in point of euphonic sweetness it claims to occupy the first place. It has been styled the "Italian of the East." Telugu, called also Telinga, is the Andhra of Sanskrit writers, a name mentioned by the Greek geographers as the name of a nation dwelling on or near the Ganges.

Of the five cultivated Dravidian dialects, the farthest removed from each other are the Tamil and the Telugu.

The Telugu people were more enterprising in ancient times than



A TELUGU.

at present. The Klings, who in the early centuries of the Christian era formed settlements, built temples, and exercised dominion in Sumatra and Java, appear to have been Telugus. The ancestors of the Peguans obtained their written character from the Telugus, and from the Peguans the Burmese derived their alphabet.

One of the names by which the Telugu language is known in the Tamil country is *Vadugu*, from *vada*, north, the Telugu country lying to the north of the Tamil.

Malas, called Dhers in Gujarat, and Pariahs in the Tamil country, are numerous.

MISSIONS.

London Mission.—The first missionaries to the Telugu people were the Rev. Messrs. Cran and Des Granges, sent out by the London Missionary Society. They commenced work at Vizagapatam in 1805, at a time when the East India Company was strongly opposed to Missions. They established schools, conversed with the people, and translated some portions of Scripture. Mr. Cran died in 1809, and Mr. Des Granges the following year; but before he was taken away a small native Church had been formed. Two missionaries, Messrs. Gordon and Lee, arrived only in time to receive charge of the mission from Mr. Des Granges.

The mission has been maintained to the present time by a succession of labourers. Messrs. Gordon and Pritchett prepared a version of the New Testament which was printed in 1818. The Old Testament was first printed in 1850.

Among the missionaries who laboured at Vizagapatam may be specially mentioned the late Rev. Dr. John Hay. He did much for education, but his great work was the revision of the Telugu Bible, to which he was set apart during the concluding years of his life. He died in 1891.

About 1840 a Mission Press was established at Vizagapatam, under the Rev. R. D. Johnston, an excellent Telugu scholar, from which Scriptures and other Christian publications were issued.

The Cuddapah Mission was commenced in 1824 by the Rev. W. Howell. Schools were opened and a few converts were baptized, who, in 1833, had increased to 114. For the next 18 years, the work remained nearly stationary. In 1851 several villages of Malas, or field labourers, wished to embrace Christianity. After instruction, many families were baptized. In 1853 the movement extended to the neighbouring district of Kurnool, and the Rev. R. D. Johnston was sent there in 1855. In 1881 the mission was removed to Gooty, where there is now a Training Institution for the Society's Telugu field. In 1890 Anantapur was taken up.

In 1893 the Telugu Mission of the London Society had 8 missionaries, 880 Church members, 13,252 adherents, and 2,011 scholars.

American Baptist Missionary Union.—The Rev. S. S. Day, the first American Baptist Missionary to the Telugus, landed at Vizagapatam in 1836. The following year he removed to Madras, where he remained three years, preaching both in English and Telugu. In 1840 he removed to Nellore, 108 miles north of Madras, that he might be more among the Telugu people. In 1846, Mr. Day's health required him to visit America. When it was restored, he returned in 1848, accompanied by the Rev. Lyman Jewett and his wife. In 1852 Mr. Jewett baptized for the first time a Telugu.

In 1853 the question was discussed in America, "Shall the Telugu mission be re-inforced or discontinued?" It had been carried on for 17 years with very indifferent success. A proposal was made that a letter should be written to Dr. Jewett requesting him to close the Mission and proceed to Burma. The Secretary said, "Who will write the letter?" giving it to be understood that he would not.

At an evening meeting a speaker, pointing to a mission map on the wall, called Nellore, the "Lone Star Mission," as there was only one station. The Rev. S. F. Smith, author of the American National hymn, caught up the words "lone star," and that night wrote a hymn of which the following are three verses :—

"Shine on, 'Lone Star,' in grief and tears.
And sad reverses oft baptized;
Shine on amid thy sister spheres:
Lone stars in heaven are not despised.
Shine on 'Lone Star!' The day draws near
Where none shall shine more fair than thou;
Thou, born and nursed in doubt and fear
Will glitter on Immanuel's brow.
Shine on 'Lone Star!' till earth redeemed,
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall crown the Saviour, Lord of all."

When this hymn was read, it was unanimously resolved to re-inforce the mission, if it could be done without prejudice to Burma.

During the same year Mr. Day's health again failed, and he had to leave India never to return. It was the custom of the mission to have prayer meetings on the first day of the new year. On the 1st January, 1854, Mr. Jewett was itinerating with his family. The prayer meeting was held on the top of the hill which overlooks Ongole. When it was over, Mr. Jewett, pointing to a piece of rising ground, said, "Would you not like that spot for our mission bungalow and all this land to become Christian? Well, that day will come!" Strange to say, on that piece of ground several years later the mission bungalow was built. The following year Canakiah, afterwards the first ordained pastor of the mission, was baptized.

In 1862 the question was again asked in America, "Shall the Telugu mission be abandoned?" The Secretary pleaded that its settlement should be deferred until the arrival of Mr. Jewett, who was then on his way home. Mr. Jewett told the Committee his determination never to give up the Telugu mission. If the Society declined to aid him, he would go back alone. This was not to be resisted, and it was resolved to send him back, and a new man with him.

In 1864 Mr. Jewett sailed from America, accompanied by the Rev. J. E. Clough. In 1866 the latter settled at Ongole, 182 miles north of Madras, and 10 miles from the Bay of Bengal. In

January following, 28 Madigas, or leather workers, were baptized, and by the close of the year the Ongole church numbered 75 members. The future course of the mission was one of growing prosperity. The year 1869 closed with a total increase of 648. Other labourers came out, and fresh stations were occupied.

The great ingathering at Ongole was after the famine in 1876-77. In addition to the distribution of famine funds all over his field, Mr. Clough took a contract to cut $3\frac{1}{2}$ miles of a canal in order to find employment for his Christians and other poor people in his district. For 15 months those employed were instructed, but none were baptized. When the relief work was over and the labourers were about to leave, such as seemed fit for baptism were accepted. Before the close of the year 9,606 were baptized. The largest number baptized in any one day was 2,222. The membership was thus brought up to 12,804. When the Jubilee of the mission was celebrated in 1886, the number of converts connected with the mission was estimated at 30,000. They have been almost exclusively from the same class of people, the Madigas or leather workers.

A Theological Seminary was established at Ramapatam, 45 miles north of Nellore, in 1872. When Mr. Clough was in America he raised 50,000 dollars as an endowment for the Seminary, and the sum of 15,000 dollars was afterwards obtained for a building. A High School was established at Ongole in 1880, which in 1894 was developed into a College.

In 1894 there were connected with American Baptist Missionary Union 38 foreign missionaries, 54,968 church members, and about 4,000 scholars.

Canadian Baptist Telugu Mission.—Cocanada was occupied by this mission in 1874; Bimlipatam in 1875; Chicacole and Tuni in 1878; Bobbili in 1879; and other stations afterwards. A Theological Seminary was established at Samulcotta in 1882.

In 1893 there were 14 foreign missionaries, about 3,000 communicants, and in the Theological Seminary about 75 students.

C. M. S. Mission.—Bishop Corrie, the first Bishop of Madras, wished the Gospel to be sent to the Telugu country, and after his death £2,000 was raised to open a Mission School at Masulipatam. A request was sent to England in 1840 for men. The letter fell into the hands of Henry Fox of Oxford and Robert Noble of Cambridge. They came out together in 1841. Fox devoted himself to evangelistic work, and Noble to education.

Fox spent six months of the year in a tent passing from village to village, proclaiming the Gospel, sometimes preaching among the Malas and leather workers. When only 30 years of age, he became seriously ill and returned to England, but did not live long. His early death was caused by his devotion to the work, but his dying statement was, "If I had to live over again, I would do the same."

Mr. Noble opened a school at Masulipatam. He began with 2 pupils; but, before long, there was no vacancy. Another teacher was wanted. Mr. Fox, once a Rugby boy under Dr. Arnold, raised a fund among Rugby boys to provide a second master for the School.

Every time that a pupil was baptized, there was a commotion and some pupils withdrew. The worst outbreak was at the time of the first Brahman conversion. This Brahman, Ratnam, and Bushanam, a high Sudra, broke caste at the same time. They took refuge with Mr. Noble, whose house had to be protected by a guard. The numbers in the School fell from 90 to 4; but it soon recovered, and at each subsequent baptism the excitement diminished. A young Muhammadan, Jani Ali, was one of the early converts. He died in Calcutta in 1894.

In 1864 a terrible hurricane and flood visited Masulipatam. It ravaged the country, and caused the death of at least 35,000 people. Mr. Noble and his pupils were driven to the top room, where the water was up to their knees. Of the boarding school girls 33 were swept away. Their companions heard them pray as they went.

Sickness broke out after the flood. Mr. Noble was urged to go for a change, but he could not make up his mind to leave his post, and he died after a few days' illness. He was a man of great humility. He called himself an "unworthy watchman on the farthest confines of Christ's Church." The people recognized him to be a "holy man," and one of his pupils, who embraced Christianity after his death, said that it was Noble's love that first touched his heart.*

On the 13th November, 1893, the Jubilee of the Masulipatan Noble College was celebrated. It began with 2 boys; at the Jubilee there were upwards of 500 in attendance. The "old boys" bore loving testimony to Mr. Noble's character. "Scarcely less were the encomiums paid to the Rev. J. Sharp, who succeeded Mr. Noble as the Principal of the College." An excellent Female Boarding School, commenced at Masulipatam by Mr. Sharkey, is still maintained. An Institution for the training of mission agents has been added. There are several ladies engaged in zenana work or superintending schools.

It has been mentioned that Mr. Fox itinerated among the villages. This work has been carried on uninterruptedly; several stations have been occupied, and there are thousands of converts. The case of Venkayya, the first convert at Raghavapuram, one of the stations, is interesting. A Hindu friend had heard Missionary preach about the vanity of idol worship, and the great God, "who dwelleth not in temples made with hands," the "only true God." Venkayya, when told of this, prayed, "O Great God Who art Thou! Where art Thou! Show Thyself to me."

* C. M. S. Brief Sketches.

Three years passed away. Although no preacher came to his village, he heard from others occasionally about a Saviour of sinners. A Christian tract read to him, explained that the great God is Himself the Saviour of a lost world. His prayer then became, "*O great God, the Saviour! show Thyself to me.*" At Bezwada he heard a missionary preach. When he stopped, Venkayya said, "This is my God, this is my Saviour. I have long been seeking for Him; now I have found Him. He is my Saviour, I will serve Him."

Venkayya put himself under instruction, and walked weekly 28 miles to Bezwada. When he returned home, he would tell the people of Raghavapuram what he had learnt; so when the missionary came to baptize him, there were 70 others ready to be baptized.

In 1893 the C. M. S. Telugu Missions had 14 European missionaries, 11,025 Native Christians, 1,812 communicants, and 2,961 scholars.

S. P. G. Mission.—The Telugu Mission of this Society originated at Cuddapah, where a few families separated from the London Society when the Rev. W. Howell joined the Church of England in 1842. The work was formally taken over in 1854, when the Rev. J. Clay became the Society's first Telugu missionary. In 1855 the headquarters were removed from Cuddapah to Mutyalapad, 45 miles to the north. Mr. Clay was joined by the Rev. Messrs. Spencer and Higgins, and systematic work was carried all around. Numbers of Malas, weavers and village labourers, placed themselves under Christian instruction. By 1859 there were 1,146 adherents. In 1861 a new centre was formed at Kalsapad. In 1875 Kurnool was taken up, and in 1883 Nandyal, a new centre where a Training College for native agents was established.

In 1893 there were connected with the Mission 5 European Missionaries, 6,431 Native Christians, 2,117 communicants, and 2,008 scholars.

Godavari Delta Mission.—This mission, which originated with the late Mr. A. N. Groves, was opened by Messrs. W. Bowden and George Beer, who began the mission at Narsapore in 1837. Both died, but they were succeeded by their sons. In 1890 there were 6 European missionaries, (unordained) and 1,000 Native Christians.

American Evan. Lutheran Mission.—In 1842 the Rev. C. F. Heyer commenced a mission at Guntur, which was subsequently placed under the General Synod of the Church. In 1890 there were 5 foreign missionaries and 13,566 Native Christians, with a College at Guntur.

Another mission of the same Church was begun at Rajahmundry by the Rev. Mr. Valett in 1844. In 1890 there were 5 foreign missionaries, and 1,360 Native Christians. Rajahmundry is the chief station. This mission is under the General Council of the Church.

Hermannsburg Ev. Lutheran Mission.—This mission was commenced in 1865 by the Rev. A. Mylius. The Nellore District was selected as the field of labour, to which North Arcot and Cuddapah were afterwards added. In 1890 there were 8 foreign missionaries, and 900 Native Christians.

Wesleyan Mission.—This mission to the Telugus was commenced at Hyderabad in 1880 by the Rev. W. Burgess. Other stations in the Nizam's Dominions were afterwards occupied, with encouraging results.

In 1893 there were 6 European missionaries, a Christian community of 3,411, 1,962 full members on trial, and 1,329 scholars connected with the Mission.

THE TAMILS.

The Tamil country extends from Pulicat, 20 miles north of Madras, along the coast to a little beyond Cape Comorin, and inland to the Ghats. Tamil also the language of about one-third of the population of Ceylon. The area of the Tamil country is about 60,000 square miles, nearly the same as that of England and Wales.

Language.—Tamil is the Vernacular of about 15 millions.

TAMIL.

தேவன், தமிழ்மொழி ஒரோபேறான துமாரனை விசுவாசிக்
கிறவன் எவனோ அவன் கேட்டுப்போகாமல் நித்திய
சீவனை அடையுமபடிக்கு, அவரைத் தந்தருள், இவ்
வளவாய் உலகத்தில் அன்புகூர்ந்தார்.

Tamil, probably the earliest cultivated of the Dravidian languages, is the most copious, and contains the greatest number of ancient forms.

Although the proportion of Sanskrit in Tamil is less than in the other cultivated Dravidian languages, it amounts to about 40 per cent. The alphabet is supposed to be derived from the early Devanagari, or from the still earlier characters that are contained in the cave inscriptions. The forms are altered by the custom of writing on the leaf of the palmyra palm with an iron stylus.

People.—By an examination of words which are pure Tamil, Bishop Caldwell shows that the Tamils had made some progress in civilization before the southern advance of the Aryans. Agastya is said to have first introduced Sanskrit civilization and literature in the south. He is supposed to have written the first Tamil grammar.

The greatest composition in Tamil is the Kural of Tiruvalluvar, said to have been the work of a poet sprung from the Pariah



TAMIL SCHOOL BOYS.

caste. There is nothing, as an ethical treatise, to equal it in Sanskrit.

Bishop Caldwell says of the Tamils, "Wherever money is to be made, wherever a more apathetic or a more aristocratic people is wishing to be pushed aside, thither swarm the Tamils, the Greeks or Scotch of the east; the least superstitious and the most enterprising and persevering race of Hindus." Throughout Ceylon the coolies on the plantations are Tamils, the majority of the money-making classes in Colombo are Tamils. The majority of the domestic servants of Europeans and of the camp-followers in every part of the Presidency of Madras are Tamils.

As the Mahrattas were the great cave temple excavators, so the Tamils have distinguished themselves by the erection of the largest temples above ground.

Madras has been called "The Benighted," on account of the supposed backward condition of its people. So far as education is concerned, the epithet no longer applies.

CHRISTIAN MISSIONS.

Protestant missions in India were commenced among the Tamils, and ever since they have received a good deal of attention. A full account has already been given of the early missionaries. The more modern missions will now be described.

Tranquebar Mission.—The narrative given of this mission closes with the death of Schwartz in 1798. He was succeeded at Tanjore by John Caspar Kohlhoff, his adopted son, educated and maintained by him. After this date few missionaries of the Danish Society arrived in India, and although several continued to labour at Tranquebar and elsewhere during the early part of the present century, the interest decreased, and the missions were either abandoned or incorporated with those of other Societies. The remains were afterwards taken up by the Leipzig Mission, which will hereafter be described.

S. P. C. K. and S. P. G. Missions.—The early missions of the Church of England in South India were supported rather by the Christian Knowledge Society than by the Gospel Propagation Society. The assistance also was rather given to the Danish Society than to the Society's own agents. After a time separate missions were formed.

In 1709 the Gospel Society sent £20 and books to Ziegenbalg; and in 1711 the Christian Knowledge Society sent out a printer and press. Schultze came to Madras in 1726, joined the S. P. C. K. two years afterwards, and formed what was called the British Mission of Fort St. George. A small church, consisting of 20 persons, was soon formed, and gradually increased to 400.

Schultze returned to Germany in 1742, when Fabricius took charge, and formed a mission at Vepery, where a printing press was established in 1761. Fabricius died in 1791, when he was 81. He deserves to be long remembered for his version of the Tamil Scripture, and his excellent translations of German hymns. Fabricius was succeeded by Gericke, "the apostolic-minded and primitive Christian." In his days the Vepery Mission flourished.

In 1800 Gericke visited Tinnevely, and baptized a large number who had been prepared by Saththianadhan, an excellent Native minister ordained by Schwartz. For some years there was no European superintendence of the S. P. G. Mission in Tinnevely.

In 1825 the S. P. C. K. Missions in South India were transferred to the S. P. G. At the time of the transfer there were 8,352 Christians, and 1,232 scholars, under 6 missionaries. Among the missionaries were the Rev. J. C. Kohlhoff and Dr. Rottler, both far advanced in years. In 1826 what is now the Madras Diocesan Committee was formed. Messrs. Cæmmerer, Heyne, and Kohlhoff, educated at Bishop's College, Calcutta, were sent to Tinnevely between 1837 and 1839.

The late Bishop Caldwell was born in 1814 near Belfast, and studied at Glasgow. In 1837 he came to India in connection with the London Missionary Society, and laboured at Madras till 1841, where he joined the S. P. G. In 1842, he commenced a station in Tinnevely at Idaiyangudi, 'the shepherd's home,' where he laboured for nearly 50 years, the work prospering greatly. In 1877, he was consecrated at Calcutta Suffragan Bishop, coadjutor



BISHOP CALDWELL.

to Bishop Gell of Madras. *The Times* says: "His elevation to the episcopate, although an appropriate recognition of his splendid services alike to the Church and to scholarship, brought but little change into his life. He continued as he had been for 40 years, the priest and leader and teacher and organizer of the numerous Christian communities under his care, and a most wise and gentle father and counsellor to the clergy, Indian and European, whose efforts he had long directed, and most of whom had grown up from childhood under his eye. He died in 1891, in his 78th year. Bishop Caldwell wrote in English *The Tinnevely Shanars, History*

of *Tinnevelly*, and other works; but his *Comparative Grammar of the Dravidian Languages*, is that by which he is most widely known. *The Times* says, "The literary work to which he himself looked back with greatest satisfaction was the part which he took during 11 years in the revision of the Tamil Bible, and when that long labour was ended, in the revision of the Tamil Book of Common Prayer."

The Rev. Henry Bower, formerly of the London Missionary Society, joined the Gospel Society a few months later than Bishop Caldwell. In 1844 he took charge of the Theological Seminary established at VEDIARPURAM, near Tanjore. He left that station in 1858 for Bible revision work in Madras, on which he was occupied for six years. He was again appointed to missionary work, and was thus engaged till his death in 1885. He wrote several books both in English and Tamil, but his version of the Tamil Bible is his monumental work.

The Rev. Dr. G. U. Pope joined the Mission in 1842. He distinguished himself as a teacher at Sawyerpuram and Tanjore. He has written works which are of great assistance to all students of Tamil, and edited the *Naladiyar*, a noted Tamil poem.

The late Rev. A. R. Symonds was for 26 years the able Principal of the Theological Seminary, in Madras, and Secretary of the Mission. On his retirement, the Institution was placed under the late Rev. Dr. C. E. Kennet, a student of Bishop's College, Calcutta.

In 1893 there were connected with the Tamil Missions of the Society 9 European missionaries, 42,170 Christians, 13,741 communicants, and 15,761 scholars.

London Mission.—The work of this Society among the Tamils was commenced by the Rev. W. T. Ringletaube, an eccentric but earnest missionary. He came out to India in 1804. After spending a year in Madras studying Tamil, he went to Travancore, where he travelled about everywhere preaching. Through the kind offices of Colonel Macaulay, the Resident, he received permission to erect a church at Myladi, on the borders of Tinnevelly. This was the first station of the London Society in the province. Up to 1812, Ringletaube had baptized about 700 persons. In 1816 he left India, and his place was supplied by the Rev. Charles Mead, who made Nagercoil his headquarters. The Seminary at Nagercoil was established in 1819, and a grant of rice fields for its support was obtained from the Rani. The same year the Rev. C. Mault arrived, who was privileged to labour continuously for 35 years in Travancore. In 1838 the mission was strengthened by the arrival of the Rev. James Russell and the Rev. John Abbs. In 1840 there were 15,000 Christians of all ages. Mr. Abbs removed to Parechalay in 1843, and made it the headquarters of a new district. In 1842 the Rev. J. O. Whitehouse took charge of the Seminary at Nagercoil. In 1846 the Rev. E. Lewis arrived from Coimbatore, and in 1853 the

Rev. F. Baylis came from Madras. Both proved very useful labourers. Mr. Baylis devoted much attention to Tamil literature. During 1859, the Rev. J. Duthie arrived from Madras to superintend the Seminary. He has since been privileged to labour continuously in the mission, and is now its senior member. There have been other labourers too numerous to mention. The mission has been favoured with some excellent medical missionaries, as the Rev. C. Leitch who was drowned, and the Rev. J. Lowe. Female education has received a good deal of attention. At Nagercoil there is a very intelligent adult Female Bible Class. The press at Nagercoil has sent forth a large amount of Christian literature. The Seminary in 1893 was affiliated to the Madras University as a Second Grade College. Travancore is the most Brahman ridden state in India. At one ceremony the Maharaja officiates for a short time as one of the bearers of the palanquin of the chief Brahman; he washes his feet and drinks some of the water. Pulayans, a slave caste, were not allowed to approach a Brahman nearer than 96 paces; a Nayar (the highest Sudra) might approach but not touch a Brahman; a palmyra-climber must remain 36 paces off, &c.

At times the Mission has suffered severely from Hindu opposition. Chapels were burned down, Christians assaulted, and the missionaries threatened.

The Rev. W. Loveless arrived in Madras in 1805, but his labours, though useful, were confined to Europeans and East Indians. Work among the Tamils may be said to have commenced with the arrival of the Rev. E. Crisp in 1822. In 1831 there was a Church at Pursewaukum numbering 38 members. The Rev. W. H. Drew joined the mission in 1832, and gave much attention to the native church. In 1852 an English Institution was opened in Black Town, which was maintained till 1894.

The SALEM Mission was commenced in 1827 by the Rev. H. Crisp. In 1840 the Rev. J. M. Lechler joined the Mission. He devoted considerable attention to an Orphan Asylum and School of Industry. In 1870 the Rev. M. Phillips took charge of Salem in addition to Tripatore, to which he was originally appointed.

The Coimbatore Mission was begun in 1830, by the Rev. W. B. Addis, who laboured there for 21 years. Since then there has been a frequent change of missionaries.

The Theological Seminary of the mission is at Bangalore. For some years, till his death in 1894, it was under the Rev. G. O. Newport, a valuable labourer in several departments of missionary work.

In 1893 the Tamil Missions of the Society had 16 European Missionaries, 5,502 Church members, 41,008 adherents, and 17,240 Scholars. The numbers are rather larger, for the Tamil and Malayalam Christians are so mixed at one station that they cannot be separated.

The Church Mission—The Madras Committee of the C. M. S. was formed in 1814, and shortly afterwards the Rev. Messrs. Rhenius and Schnarré came out from England. Schnarré soon removed to Tranquebar; Rhenius remained till 1820, when he went southward to Tinnevely. Since then Madras has had a succession of labourers. Besides missionaries engaged in ordinary work, Madras has at times greatly benefited from the Mission Secretaries. Among them may be specially mentioned the Rev. J. Tucker, who exerted a powerful influence for good: "He was surrounded, before long, by a group of laymen, who confessed Christ by mouth and life, and desired to make him known to the heathen."

The mission in Madras occupies now the unique position, in that it is entirely carried on by Natives excepting the special work among Muhammadans, the Divinity Class, and some work among the women. It owed much to the late Rev. W. T. Satthianadhan, B.D., Chairman of the Church Council. He was born of Hindu parents in Madura in 1830, but he was educated at Palamcottah, where he owed his conversion, under God, to Mr. Cruikshanks, a blind teacher of the C. M. S. In 1847 he was baptized by the Rev. John Thomas. While teaching, he married the only daughter of the Rev. J. Devasagayam, the first Native Missionary of the Church of England in South India. For some time he was associated with the North Tinnevely Itinerants, but in 1861 he was appointed to the Tamil Mission of the C. M. S. in Madras, where he laboured till his lamented death in 1892. Mrs. Satthianadhan, a zealous labourer in the cause of Indian women, was taken away two years before him. Mr. Satthianadhan, during his ministerial career, baptized over 300 converts of all castes. He gave considerable attention to literary work, editing periodicals, and writing books. Among his larger publications may be specially mentioned his Commentary on the New Testament and Church History. It is highly satisfactory that his mantle has fallen upon his children.

The Tinnevely Mission of the Society originated with the Rev. James Hough, an earnest Chaplain. In 1816, he found 3,000 Native Christians, with a Native Pastor in Tinnevely. He not only established schools, but studied Tamil that he might write books. On his application to the Church Missionary Society, the Rev. Messrs. Rhenius and Schmid were sent to Tinnevely in 1820. They had not been long there when whole villages put themselves under Christian instruction. At times the Christians were cruelly persecuted. The work went on prosperously till 1835, when Rhenius seceded from the mission, and about one-third of the Native Christians left with him. Rhenius was unwilling that 6 catechists should be ordained by the Bishop of Madras. He died not very long afterwards, and those who had left returned.

In 1835 a lay agent, Edward Sargent, born in Paris in 1815,



BISHOP SARGENT.

joined the Mission. Two years later the Rev. John Thomas was appointed to Mengnanapuram, which prospered wonderfully under his care. In 1854 the Rev. T. G. Ragland resigned the Madras Secretaryship that he might engage in itinerating work in North Tinnevely. He was joined by Messrs. Fenn and Meadows and a Native Minister. The Tinnevely Churches sent catechists for a month at a time, supporting them. When the catechists returned, they described what they had done. The three Cambridge men were sometimes in separate tents, 8 or 10 miles apart, but they all met once a fortnight. Ragland was called away so suddenly in 1858, that he had only time to ejaculate the name of the Saviour.

It has been mentioned that Edward Sargent joined the Mission as a lay agent in 1835. After superintending for some years the Seminary at Palamcottah, he went to England for training and ordination as a missionary. On his return in 1842, he was appointed to Suviseshapuram, where he laboured with success till 1850, when he was transferred to Palamcottah, to take charge of the district, and train candidates for the ministry. On the establishment of the Preparandi Institution two years later, he became its Principal, and retained that post till he was made Bishop Coadjutor to the Bishop of Madras in 1877. About 500 young men passed through the Institution while he was in charge. Under his wise guidance, the Native Church made remarkable progress. When he joined the Mission in 1835, there were 8,693 Christians; when his jubilee was celebrated in 1885, they had increased to 56,287. He visited England in 1888, but he returned to India "to end his days among his own people." He died in 1889.

The Tinnevely Mission suffered from the withdrawal of too many English missionaries—the number being reduced from 14 to 5. Several have been sent during the last five years, and things are now more hopeful.

The Tinnevely converts have been chiefly from the Shanars or palmyra climbers. They have been wonderfully raised under Christian influence.

In 1893 there were connected with the Tamil Missions of the Society 13 European missionaries, 55,571 Native Christians, 14,079 communicants, and 19,564 scholars.

Wesleyan Mission.—In 1818 the Rev. J. Lynch was sent over from Ceylon to commence a mission in Madras. In 1821 the Rev. T. H. Squance was stationed at Negapatam. The first Methodist District Meeting ever held in India took place at Negapatam in 1824. The following year the Madras Mission, which up to this time had been connected with Ceylon, was constituted a separate District. The returns up to 1838 show that the missionaries confined their attention almost exclusively to English preaching. During the next decade, though the English causes at Madras and Negapatam were kept up, greater prominence was given to the Native work. In 1839 there were 134 returned as Native members, yet in 1848 the number had fallen to 49. Two Native ministers of long standing joined the Gospel Society, and many of the Native members seceded with them. In 1844 the English Chapel in Black Town was built, and in 1848 the Royapettah property was purchased, the whole cost being raised on the spot by the Rev. Joseph Roberts.

In 1851, it was resolved to establish central institutions to import a superior education to the higher classes of Hindus. These institutions at Madras and Negapatam have worked themselves up to Colleges. About 1853 the Mission was very low

as regard European Missionaries. For several years there were only 4 men actually on the ground. In 1855 it was arranged that the Black Town English Church, Madras, should have a pastor who should be exclusively devoted to it. Since that time the greater part of his support has been contributed by the congregation.

Caroor was occupied in 1862. Under the Rev. H. Little the work developed, and a promising industrial institution was added. In the same year, the education of caste girls was commenced in Royapettah, and since then several flourishing girls' schools have been opened at every station.

In 1893 there were connected with the Tamil Mission 14 European missionaries, 1,788 native members or on trial; a Christian community of 3,891, and 6,579 scholars.

American Board.—The Madura Mission of the American Board was commenced in 1836 by the Rev. Messrs. Hoisington and Todd, of the American Jaffna Mission, up to which time no Protestant European missionary, it is believed, had ever resided in the District. The following year 3 other missionaries removed from Jaffna, and an English school was commenced. In 1836 the Rev. Messrs. Poor and Dwight joined the Mission. In 1837 several missionaries came from America. On the arrival of Mr. Poor great attention was paid to vernacular education, and the schools increased until in 1845 the scholars amounted to nearly 4,000. The teachers were heathen. From want of funds and the increase of Christian schools, this system was finally abandoned in 1853. In 1842 a Mission Seminary was established, having for its chief object the raising up of a properly qualified Native agency. In 1843 applications were received from communities in villages to be received as Christians. The desire to escape from oppression was often a motive, but they were brought under instruction, and gradually acquired more knowledge. In 1847 the caste question was forced upon the attention of the mission, and a resolution was passed that no catechist should hereafter be received who did not give satisfactory evidence of having renounced caste. Many of the catechists left, and the Seminary was almost entirely disbanded; but it resulted, in a more healthy state of things, and many afterwards returned.

In 1843 the church members numbered 18, composed almost entirely of the Native agents; in 1875 there were 32 churches, with 1880 members in good standing. The first Native Pastor was ordained in 1855. At first the Native Pastors received their entire support from the Mission; but at present they are supported in whole or in part by the churches, over which they have been placed, and in part by the Native Evangelical Society.

The Pasumalei Seminary, near Madura, has contributed greatly to the success of the Mission. It has had the benefit of two missionaries, each privileged to labour in connection with it for many years—the Rev. Drs. Tracy and Washburn. A Home deputa-

tion discouraged for a time English education ; but the Seminary has now developed into an English College. In addition there is a Training School for teachers and a Theological class. In Madura there is an excellent Girls' Boarding School.

The Rev. Dr. Chester, besides acting as missionary physician, has for many years superintended hospitals and dispensaries. In 1886 a women's dispensary was established at Madura under a lady doctor.

In 1893 there were connected with the Mission 14 Foreign missionaries, 14,810 adherents and communicants, 4,109 communicants, and 6,873 scholars.

Free Church of Scotland Mission.—The eloquent appeals of Dr. Duff in Scotland for India, led the Rev. John Anderson to offer himself to the Church of Scotland as a missionary. He landed in India in 1836. Shortly before his arrival the Scottish chaplains of Madras had founded what was called St. Andrew's School. This was placed under Mr. Anderson's care, who issued a circular stating that the school would be thoroughly Christian. Before the close of 1838, the attendance had increased from 59 to 277.

Two pariah boys had found their way into the school under false colours. When discovered their expulsion was demanded. As this request could not be complied with, about 100 of the pupils left the school ; but in a few months their places were filled up.

Early in 1839 Mr. Anderson was cheered by the arrival of a second missionary, the Rev. R. Johnston. A few months later a school was opened at Conjevaram, a great Hindu centre ; shortly afterwards, another was set up at Chingleput. In 1841 Mr. and Mrs. Braidwood arrived. The efforts of both were early directed to female education.

The first student to express a wish to become a Christian was a Telugu youth, named Ettirajulu ; but before he was received P. Rajahgopal and A. Venkataramiah were baptized. When Rajahgopal applied for baptism, Mr. Anderson asked if he was prepared to give up his mother, his sisters, and his all for Christ. On his replying that he was, " Well," said Mr. Anderson, " I am prepared to give up my school for you." When it was known that the two had applied for baptism, the mission house was besieged by their relatives, and it was represented to the chief magistrate that the youths were forcibly detained. Mr. Anderson then took them to the Police Court, where they said they wished to go with him, and were permitted to do as they said. Both were baptized by Mr. Anderson in June, 1841. Ettirajulu had been confined at home, but at last he managed to make his escape, and arrived at the mission house, with the marks of the scourge upon his face. He was baptized in August of the same year.

The Institution and branch schools suffered severely for a time in consequence of these baptisms : about 400 left, and only 30 or 40 remained. But Mr. Anderson said, " A school ceases to be

missionary if men shrink from the thing they have been seeking and desiring, and the Churches of Christ have been praying for."

To reach the young men thus scattered, Mr. Anderson commenced a fortnightly periodical, called the *Madras Native Herald*, which was carried on for many years.

The Institution was not long in recovering from the shocks it had received. When the next annual examination took place, the number present was nearly as large as before, and the Chief Justice, who presided, defended the missionaries from the charge of having in any way dealt unfairly with the pupils in aiming at their conversion. At the examination in 1843, the chair was occupied by the Governor, the Marquis of Tweeddale.

In 1843 the three Scottish Madras Missionaries left the Church of Scotland, and joined the Free Church. Space does not permit the future history of the mission to be described in detail. Nearly every year till Mr. Anderson's death in 1855, there were converts from the Institution. The appeals of Mr. Anderson to the students to accept the gospel message were most fervid.

For a few years after the death of Mr. Anderson, the work was fairly maintained; but from the many changes and reduction in the number of labourers, it gradually fell very low. In 1862, when things were at the worst, the Rev. W. Miller, joined the



REV. DR. W. MILLER.

Mission, and soon a change took place. The Institution was gradually developed into a First Grade College, with a large staff of professors, while the attendance in the College Classes rose to about 800, besides 1000 in the School Department. For his services in connection with the Education Commission, Mr. Miller was made a C. I. E. in 1884. The College buildings have been greatly enlarged through Dr. Miller's liberality. Besides additional classrooms, hostels have been erected for the accommodation of various classes of students. It may be said of him, *Si monumentum requiris, circumspice*.*

It has been mentioned Mr. and Mrs. Braidwood commenced female education in Madras. They began in September, 1843, with only 5 pupils. In May 1844 there were 24 in attendance, which was thought 'an encouraging number.' The work has been maintained ever since with increasing success. There are Female Normal Schools, a large Boarding School, and a number of day schools, besides Zenana and Medical work.

At Chingleput, south of Madras, there is promising village work under the Rev. A. Andrew.

In 1893 there were 8 European ordained missionaries connected with the Mission, 442 communicants and 841 baptized adherents. The College and schools contained 3,614 pupils.

Church of Scotland Mission.—When Mr. Anderson and his two brethren joined the Free Church in 1843, the Church of Scotland sent out other missionaries. The Institution has been maintained as a Second Grade College, and evangelistic work has been carried on both in Madras and at outstations. Considerable attention has also been paid to female education and other efforts among the women.

In 1893 there was one European ordained missionary, with 149 communicants and 560 baptized adherents. There were 2,227 pupils in schools and zenanas.

Leipzig Evan. Luth. Mission.—In 1840 this Society sent out the Rev. H. Cordes as its first missionary to India. He began his labours at Tranquebar in connection with the Danish Mission. The Rev. C. Ochs arrived in 1842, and the Rev. J. M. N. Schwarz the following year. In 1849 the Danish Mission, with about 1,200 Christians and all its property, was transferred to the Leipzig Society. More labourers were sent out in the course of time, and the work extended. At Tranquebar there is a Seminary, an Industrial School, and a Mission Press.

The mission differs in allowing greater latitude to caste than in other missions.

In 1893 there were connected with the Mission 30 European missionaries, 14,130 Native Christians, 6,886 communicants, and 4,827 scholars.

* If you seek my monument, look around.

American Arcot Mission.—In 1851, the Rev. H. M. Scudder, who had already been labouring for some years in Madras as a missionary of the American Board, obtained leave to seek a new field of labour. Selecting the Arcot District, he established a Medical Dispensary at Wallajanagar. The following year he was joined by his two brothers, the Rev. Messrs. W. W. and Joseph Scudder. In 1853 they were constituted a new mission, under the name of the “American Arcot Mission of the Reformed Protestant Dutch Church of America.” The mission had then only 8 communicants and a small school for the children of Church members. In 1857 an amicable separation was made from the American Board, since which the Mission has been directly responsible to the Home Church. Since that period there has been steady growth. The work has been extended to South Arcot, and parts of Cuddapah and Mysore.

In 1892 there were 9 Foreign ordained missionaries, 1,881 communicants, and 6,504 Christian adherents. The schools contained 4,517 children.

Danish Mission.—This mission was commenced in 1865 by the Rev. C. Ochs. The first station was Pattambakam, near Cuddalore. About 1869 the Rev. P. Anderson took up Tirukoilur. Other stations, including Madras, were afterwards occupied.

In 1893 there were 7 foreign missionaries connected with the Society; 636 Native Christians, 247 communicants, and 357 scholars.

CANARESE.

Canarese, properly Kanadi or Karnatika, is spoken throughout the table-land of Mysore, and northward as far as Bedor in the Nizam's Territory. It is also the prevailing language in Canara on the Western Coast. The area may be roughly estimated at 65,000 square miles.

CANARESE.

ಯಾಕಂದರೆ ಅವನಲ್ಲಿ ವಿಜ್ಞಾನವಿರುವವರೆಲ್ಲರೂ ನಾಶವಾಗದೆ, ನಿತ್ಯಜೀವ
ವನ್ನು ಹೊಂದುವ ಬಗ್ಗೆ, ದೇವರು ಬಟ್ಟನಾಗಿ ದುಟ್ಟಿದ ತನ್ನ ಮಗನನ್ನು
ಕೊಡುವಹಾಗಿ, ಲೋಕವನ್ನು ಅಪ್ಪಿ ಪ್ರೀತಿ ಮಾಡಿದನು.

Language.—Canarese is spoken by about 9 millions. The alphabet is nearly the same as the Telugu. The language includes two dialects—ancient and modern—differing in their use of inflexional terminations. All really ancient inscriptions in the Hala Kannada or ancient Canarese character, are in Sanskrit.

People.—The Canarese are an agricultural people. Ragi is their chief food. In disposition they are conservative. The

kingdom of the mythical Sugriva, whose general, Hanuman, aided Rama, was in the Canarese country. Vijayanagar, was a great Hindu kingdom from 1118 to 1565 A.D. Vast ruins of temples, fortifications, tanks and bridges, belonging to its capital, can still be traced on the right bank of the Tungabhadra river. Last century Hyder Ali made Mysore, for a time, a powerful state.

Religion.—Jainism prevailed in the Canarese country for several centuries towards the early part of the Christian era. In the Hassan District of Mysore there is a small town famous for its colossal image of the Tirthankar Gomatesvara. The statue is 56½ feet high, cut out of one solid block of stone. It stands on the top of a rocky hill, and can be seen for miles. The Jains say that Rishaba, their first Tirthankar, was 500 poles, about 1½ miles high! Mahavira, the 24th, degenerated to the size of a man. The statue is naked, so its maker must have belonged to the Svetambara, or sky-clad sect. Once in 20 years, the great ceremony of washing the image is performed.

The Canarese country is noted as containing the largest number of Lingaites, also called Vira-Saivas. They are a subdivision of the Saivas, worshipping only the male energy. The other Saivas associate the yoni with the linga. They are distinguished by wearing a small linga, enclosed in a metal case. Hence they are called *Lingadharis*. Sometimes they are called *Jangamas*, from *jangama*, motion, claiming to be living symbols of the deity. The mendicants often lead about a bull, a type of the bull of Siva. *Vira* is derived from a word meaning bravery. They nearly exterminated the Jains in some parts of the Dekkan.

CHRISTIAN MISSIONS.

London Mission.—The London Society commenced Protestant Missions among the Canarese. In 1810 the Rev. John Hands settled at BELLARY, where he laboured continuously for 18 years. In 1816 the Rev. W. Reeve joined the Mission, and in 1819 the first native member was received into the church. In 1826 Mr. Price was sent out from England to take charge of the press recently set up. For several years it was the only press then existing for the printing of Christian publications in Canarese and Telugu. The following year the devoted and zealous Native preacher, Samuel Flavel, joined the Mission, and laboured successfully till his death in 1847. In 1828 Mr. Hands left for England. Besides preaching, he established the first Tract Society in India, and translated nearly the whole Bible into Canarese. In 1830 the Rev. John Reid arrived at Bellary, where he laboured till his death in 1841. The following year the Rev. J. S. Wardlaw joined the Mission. About 1846 he founded an institution which has developed into the Wardlaw College.

The BELGAUM Mission of the London Society was commenced in 1820 by the Rev. Joseph Taylor, sent from Bellary. In 1828 he was joined by the Rev. W. Beynon. Both were privileged to labour for many years at Belgaum. This station has had comparatively few changes of labourers.

The BANGALORE Mission was commenced in 1820 by the Rev. S. Laidler. The first chapel was erected a year after his arrival, in which he preached to an English congregation. A Tamil congregation was collected in the same chapel by the zealous native evangelist, Samuel Flavel, who was ordained pastor in 1822, and continued till 1827, when he was removed to Bellary. A Canarese congregation was gathered by the Rev. W. Campbell about the year 1827. About the same time a Canarese Boarding School and Theological Seminary were commenced. In 1835 the Rev. C. Campbell joined the Mission, with which he was connected till 1875, when he retired. Street preaching and itineration were his chief work. The Rev. B. Rice arrived in 1836, and continued to labour till his death in 1887. He was engaged in all branches of missionary work. He was one of the revisors of the Canarese Bible; Secretary of the Bangalore Bible and Tract Societies, the author or translator of a number of books and tracts in Canarese and English. During 51 years he went only once on furlough. In 1840 Mrs. Sewell succeeded in establishing the first Canarese girls' day school. In 1849 an Anglo-Canarese Theological Seminary was begun under the Rev. J. Sewell. The English Institution was commenced by the Rev. B. Rice in 1858. The Rev. J. B. Coles, who laboured for many years in different parts of the Canarese country, died at Bangalore in 1891. In the Canarese Mission a number of the converts have been Tamils.

In 1893 there were connected with the Mission, 10 European missionaries, 353 church members, 940 adherents, and 3,734 scholars.

Wesleyan Mission.—In 1820 the Rev. Elijah Hoole and the Rev. James Mowat were appointed to labour in Mysore. They made Bangalore their headquarters, but their efforts were confined to Europeans and Tamils. In 1833 the Rev. T. Hodson came from Calcutta to commence work among the Canarese people. In 1835 he erected a building for an English school, which now forms part of the Native Educational Institution. In 1836 he made a tour through the country to select new stations. Gubbi was chosen in 1837, and soon after the city of Mysore, Kunigal, and Tumkur were occupied. During 1839 the Rev. W. Arthur arrived from England, but he was obliged to leave through sickness in 18 months. In 1840 a Mission Press was established, the first set up in the Mysore Province. Under the supervision of the missionaries, 4 founts of superior types were afterwards prepared. In 1843 the Rev. M. T. Male baptized at Gubbi a man and his 3 sons, the first fruits among the Canarese. In 1853 a petition was received for

the establishment of an English school at Mysore. It was commenced in 1854 by the Rev. E. T. Hardey, and has been maintained ever since. In 1861 three young men belonging to a suburb of Mysore were baptized by the Rev. J. Hutcheon. In 1860 Shimoga was opened as a mission station by the Rev. J. S. Banks. In 1872 the Mission Press was sold. Among the works issued from it may be specially mentioned the first edition of the Canarese Bible in one volume, and the Canarese and English Dictionary of the Rev. D. Sanderson. In 1878 the Rev. T. Hodson, the founder of the Wesleyan Canarese Mission, returned to England. He was succeeded as Chairman of the District by the Rev. Josiah Hudson.

In 1893 the number of English missionaries was 11; Canarese church members 948; day scholars, 8,450. There were also 573 Tamil and English church members.

Basel Mission.—In 1833, when, on the renewal of the East India Company's Charter, India was opened to settlers from foreign countries, the Basel Missionary Society at once resolved to establish a mission there. In 1834 three missionaries, the Rev. Messrs. Hebich, Lehner, and Greiner arrived at Mangalore in South Canara, on the Western Coast. The first converts of the mission was baptized at Mangalore in 1837, and in the same year Dharwar, in the Southern Mahratta country, was occupied. At the close of 1840, the church consisted of 8 communicants. In 1843 Mulky, 20 miles north of Mangalore, was taken up. Honavar, in North Canara, was afterwards made a station.

The educational work of the Mission includes purely Christian schools, catechist seminaries, elementary vernacular schools for heathen or mixed schools, Anglo-vernacular and high schools.

In 1841 a lithographic press was established at Mangalore, to which typographic presses were afterwards added. The Mission Press is now a large establishment, with work inferior to none in India. In 1850 two laybrethren arrived to teach the converts new trades. Watch and clockmaking were commenced, but they were found unsuitable. In 1851 a laybrother arrived to introduce European improvements in weaving. This has been very successful. 1854 another laybrother came out thoroughly acquainted with mercantile affairs to take charge of the industrial undertakings and of the mission treasury. A shop was also set up which flourishes under his care.

The industrial and mercantile establishments are a characteristic feature of the mission, but they are worked by separate funds, and managed by a separate committee. In 1890 there were connected with the mission (including the Malayalam work) 6 weaving establishments, 4 tile factories, one mechanical establishment and one carpentry. The work in each is begun daily by scripture reading, exposition, and prayer. In connection with the Press there is a

thoroughly organized system of sub-dépôts, and a staff of 12 colporteurs.

In 1893 there were connected with the Canarese stations 46 European agents, 3,580 communicants, 3,395 children and catechumens, and 3,683 scholars.

Other Mission—The Gospel Society has long had small missions in the Mysore Province; the Leipzig Society has also had a mission at Bangalore since 1873, but the work of both has been among Tamils. The American Episcopal Methodists formerly laboured only among the English-speaking community, but lately a private Canarese mission at Kolar has been taken over.

NILGIRI TRIBES.

The Nilgiri Hills, to the south of Mysore, are inhabited by several tribes.

The Todas, properly Tudas, were not the original inhabitants, although the other hill tribes acknowledge them to be their superiors. There are graves of raised blocks of unhewn stone of which the Todas know nothing.

The Todas are a fine, well-proportioned, powerful people, with large and sometimes aquiline nose. They are nevertheless indolent,



TODAS.

and disinclined to work of every description. Their sole labour is watching their cattle, milking the kine, and manufacturing ghi. Their bodies are enwrapped in one long garment, their heads are uncovered; their hair both of head and beard is uncut; they are copper-coloured in complexion. The women decorate themselves with massive necklaces, and wear their hair flowing over their shoulders, though sometimes it is curled up with short sticks. They tattoo, with black dye, their necks, hands and lips in imitation of jewelry.

The language of the Todas was originally old Canarese; but it is now more allied to Tamil than to any other dialect. They never wash their clothes and seldom their bodies, from their birth to their death. The roofs and sides of their huts are formed of twisted bamboos. The end wall is strongly built; the front wall has an opening so small that those who enter must crawl on their hands and feet.

The Todas all practise polyandry, one woman being the wife of all the brothers of a family, with each of whom she lives a month at a time. Formerly when the tribe was not under the British, only one female child was allowed to survive in each household.

The Todas are greatly attached to their buffaloes. On returning from the fields in the evening, these animals are saluted with much respect by their masters.

An attempt was made to get some of the children to go to school; but they would not learn.

Four other tribes inhabit the Nilgiri Hills—the Badagas, Kotas, Kurumbas, and Irulas:

The BADAGAS, northmen, are supposed to have come from the north on account of famine and persecution about 300 years ago. Their language is an old Canarese dialect. They are the most numerous, wealthy and civilised of the indigenous tribes. In 1881 they numbered 24,000; they pay tribute to the Todas.

The KOTAS are filthy in their habits and much addicted to eating carrion. They perform menial offices for the Todas and Badagas, &c.

The KURUMBAS (shepherds) collect jungle products, &c. All the other tribes stand in awe of them, and some of them officiate as priests to the Badagas.

The IRULAS from (*irul*, darkness) live on the lowest slopes. They use animal food of every description, and are expert huntsmen.

Basel Mission.—Mr. Casamajor left a legacy to the Basel Mission to enable a mission to the Nilgiris to be commenced. It was opened in 1846. Canarese and Badaga are the languages chiefly used. Tamil is taught in the schools. Several Badagas have been baptized, although at times they have been exposed to severe persecution.

In 1893 there were connected with the Mission 5 Foreign missionaries, 412 Christians including 189 communicants, and 685 scholars.

TULUS.

Tulu is a Dravidian dialect, spoken by nearly half a million on the west coast of India, around Mangalore, about midway between Bombay and Cape Comorin. It is destitute of a literature in the proper sense of the term, and never had a character of its own. The Canarese character having been used by the missionaries in the Tulu books printed by them at Mangalore—the only books ever printed in Tulu,—that character has now become associated with the language. Notwithstanding this, Tulu is one of the most highly developed languages of the Dravidian family. It differs most widely from Tamil, and least from Canarese. All Tulu Christians are taught Canarese as well as Tulu. Tulu, however, shows no signs of disappearing, and the people have the reputation of being the most conservative portion of the Dravidian race. The name Tulu is said to mean mild, humble.

Basel Mission.—This Society has 7 stations in which mission work on the West Coast is carried on in Tulu and Canarese. The two are so mixed up that they cannot be separated. Tulu Christians are included among the Canarese.

MALAYALIS.

Malayalam is an ancient offshoot of Tamil, though now a good deal altered. It is spoken along the south-west coast of India, from near Trevandrum to Chandragiri, near Mangalore. The name means "mountain region." In Sanskrit the country is called Kerala.

The country consists chiefly of hills and dales, intersected by streams running from east to west, and forming large back-waters connected with the sea. These, not roads, form the great medium of communication between the districts. The village system is little known, and the inhabitants live, each in his own palm garden, along the banks of the rivers and paddy lands.

Calicut, in the Malayalam country, was the first port in India where the Portuguese landed in 1498.

Language.—Malayalam is spoken by about $5\frac{1}{2}$ millions. It differs from Tamil chiefly at present by its disuse of the personal terminations of the verb, and the larger proportion of Sanskrit derivatives, which is greatest in Malayalam of the Dravidian languages. The modern character is derived mainly from the Grantha, the character in which Sanskrit is written in the Tamil country.

MALAYALAM.

എറണാകുളത്തുനിന്നും ദൈവം തന്റെ ഏകജാതനായ പുത്രനെ, അവനിൽ വിശ്വസിക്കുന്നവൻ ഒരുത്തൻ നശിച്ചു പോകാതെ, നിത്യജീവൻ ഉണ്ടാകേണ്ടുന്നതിന്നു, തന്മൂലം തക്കവണ്ണം എത്രയും ലോകത്തെ സ്നേഹിച്ചു.

A dialect of Malayalam is spoken by the Muhammadans on the Malabar Coast, called Mappilas or Moplas, and by the inhabitants of the Laccadive Islands. An adaptation of the Arabic alphabet is used.

People.—Travancore, forming the south of the Malayalam country, is well called by the Brahmans *Dharma Bhumi*, the Land of Charity, for in no other part of India is so much money spent on feeding them. At one ceremony the Maharaja officiates for a short time as one of the bearers of the palanquin of the chief Brahman; he washes his feet and drinks some of the sacred water. He is a Sudra, but he is made a twice-born by passing through a golden cow or lotus. The cow is of the same weight as himself, and is afterwards distributed among the Brahmans. The Maharaja, thenceforward, cannot eat with the members of his family, but he is admitted to the high privilege of seeing the Brahmans enjoying their meals, and of eating in their presence.

The Sudras are the middle classes in Travancore. The greater portion of the land is in their hands, and, until recently, they were the principal owners of slaves. They are usually called



MALAYALAM LADY.

Nayars, lords or masters. Their customs with regard to marriage are singular. A girl is nominally married in early youth, but it is a mere formality. When arrived at a marriageable age, she accepts any suit as she pleases, but the engagement is not binding on either party, and can be easily dissolved. Hence the children of a Sudra family inherit the property, not of their father, but of their mother's brother. The custom of polyandry, or one woman having several husbands, is sometimes practised.

Pulayans, a slave caste, were not allowed to approach a Brahman nearer than 96 paces; a Nayar might approach but not touch a Brahman; a palmyra-climber must remain 36 paces off. Education is spreading in Travancore, and by degrees, it is hoped, caste distinctions will disappear.

The bulk of the Malayalam people are Hindus; but Christians are more numerous than in any other part of India. An account has already been given of the Syrian Christians. Protestant Missions will now be described.

MISSIONS.

Church Mission.—As already mentioned, this mission was commenced in 1816 by the Rev. Messrs. Bailey, Baker and Fenn. No proselytes were made, an internal reform of the Syrian Church being attempted. When this failed through the hostility of the authorities of the Syrian Church, in 1837 a separation took place. From that time the Mission began to make converts from the heathen and to receive Syrians. Several stations were at once established. One was at Cottayam in charge of Mr. Bailey; another was in the neighbourhood, superintended by Mr. Baker; a third was at Mavelikara, under Mr. Peet. Trichur, in the Cochin State, was occupied in 1841. Gradually other stations were formed both in Travancore and Cochin. In 1869 a Church Council was formed, and in 1879 the Rev. J. M. Speechly was consecrated the first Bishop of Travancore.

At Cottayam, the headquarters of the Mission, there is a College, a Divinity School, and a Printing Press.

The late Rev. H. Baker laboured with much success among the Hill Arrians, of whom there are now about 3,000 Christians. They thus appealed to him, "We die like beasts, and are buried like dogs; ought you to neglect us?" Many Pulayans have embraced Christianity. There have been a few Brahman converts.

In 1893 the statistics of the Mission were as follows: European missionaries 12; Native Christians 29,594; communicants, 8,628; scholars 8,107.

London Mission.—The Malayalam Mission of this Society was commenced at Quilon in 1821 by the Rev. John Smith. Trevandrum was not then open to missionary effort on account of the Brahman dread of pollution by Europeans and Native Christians.

In 1838, through the influence of General Frazer, the Resident, the opposition was withdrawn, and the Rev. John Cox commenced the mission. The Raja gave a site for buildings, and Mr. Cox found 40 Christians already on the spot. Here Mr. Cox laboured for 23 years, and notwithstanding cruel persecutions from the Government officials and others, the converts rose from 40 to 1511. Trevandrum is of special importance as containing the Maharaja's College, which is numerously attended.

In 1893 there were connected with the Mission 4 European missionaries, 1,824 church members, 13,491 adherents, and 3,433 scholars.

Basel Mission.—This Mission occupies the northern part of the Malayalam country. Its work was commenced in Malabar in 1839, in which there are now 7 stations, the principal of which are Cannanore, Tellicherry, Calicut, and Codacal. There are weaving establishments and tile works at several places. Near Tellicherry there is a Theological Seminary, besides a Christian High School, and 'Training' Institution. There are also several orphanages.

In 1893 the statistics of the Mission were as follows: European Brethren, 24; communicants, 2,222; children of communicants, 1,971; scholars, 2,817.

ZENANA MISSIONS.

The origin of these has been described (page 37), and there are occasional notices of their work; but they have not received sufficient attention. This has arisen partly from want of space, but chiefly from the want of sufficient details. In several cases no information whatever was available. Should another edition of this sketch be issued, it is hoped that something will be done to remedy the omission.

BIBLE TRANSLATIONS AND SOCIETIES.

These have been noticed incidentally, but a brief general view may be given. As in the case of missions, only the early efforts and the principal languages can be described. The information is abridged from *Biblical Translations in India*, by Mrs. Macleod Wylie, of Calcutta, published in 1854.

Tamil.—The earliest attempt at translating the Scriptures into an Indian language was made by the Dutch in Ceylon. In 1688 the translation of the New Testament into Tamil was commenced, and in 1694 that of the Old Testament. The work, however was not carried on regularly. The translation of the whole Bible by the early Danish missionaries has been described.

Telugu.—This was the second Indian language into which part of the Scriptures was translated. In 1727, Schultze finished a translation of the New Testament. The MS. was sent to Halle, but never printed. A translation was commenced by Messrs. Cran and Des Granges, sent out to Vizagapatam in 1804. Their translation of Luke was printed in 1810; the other three Gospels were published the following year. In 1814 Mr. Pritchett completed the translation of the New Testament. This was accepted by the Calcutta Bible Society, and printed at Madras in 1819. Mr. Pritchett was engaged on the translation of the Old Testament when he died. The work was afterwards taken up by Mr. Gordon. The late Dr. John Hay did much for the improvement of the Telugu Scriptures.

Hindustani or Urdu.—This was the third Indian language into which part of the Scriptures was translated. The Danish missionaries translated the Psalms into South Indian Hindustani, sometimes called Dekkani, and they were printed at Halle in 1747. In 1804 an edition of the Gospels in Northern Hindustani was issued from the College Press of Fort William. It was translated by Dr. W. Hunter, and was printed in the Nagri character. In 1805 Henry Martyn arrived in Calcutta, and immediately commenced studying Hindustani with a view to the translation of the Scriptures. He was assisted by Mirza Fitrut, an eminent Hindustani scholar, and in 1808 his translation of the New Testament was finished. It was sent to press at Serampore in 1811, but from the fire in 1812, it was not completed till 1815. In 1819 a commencement was made in translating the Old Testament. In 1828 the first volume was published, and in 1842 it was completed. The revision of the Urdu Scriptures is being continued till the present day.

Bengali.—Before 1791 Mr. Thomas had translated several portions of Scriptures, which were circulated in manuscript. In 1794 Carey began the study of Bengali. In 1797 the translation of the New Testament was completed; in 1801 the first edition was printed. The translation of the Old Testament was finished in 1800; in 1809 the whole Bible was printed in 5 large volumes. The labours of Drs. Yates and Wenger for the improvement of the version have been noticed.

Sanskrit.—Carey commenced the study of Sanskrit soon after he came to India. In 1806 his translation of the New Testament was sent to press, and in 1809 the printing was completed. In 1811 the Pentateuch was printed, and in 1818 the Sanskrit Scriptures were finished. As in the case of Bengali, Drs. Yates and Wenger did much for Sanskrit revision.

Serampore Versions.—A statement has been given of what the Serampore missionaries proposed and accomplished under the head of Bible translations. The specimen page below was issued, giving a list of some of the language. The type has since been greatly improved.

FAC-SIMILE OF THE TEXT, "The people which sat in darkness, saw great light" (Matt. iv. 16), in the following Eastern languages:—

- | | |
|---------------------------|----------------|
| 1. Bengalee. | 7. Afghan. |
| 2. Orissa. | 8. Burman. |
| 3. Hindoostanee, or Urdu. | 9. Tamil. |
| 4. Sanscrit. | 10. Cingalese. |
| 5. Telinga, or Telegu. | 11. Malay. |
| 6. Kurnata. | 12. Chinese. |

- 1 যে লোক অন্ধকারে বসিয়াছিল তাহারা মহা আলো
- 2 দেখে লোক অন্ধকারে বসিয়াছিল সেখানে মহা আলো
- 3 आ लोका अंधियारे में बैठे थे उन्होंने बड़ा राखी देखी
- 4 अश्रुकरिषयसिञ्चते लोका महालोकमत्रा
- 5 ಅಂಧ ಕಾರಿಯಂದು ಕುಮಡ ಉಪಯ ಮಹಾಜಿ
- 6 光のりて 闇のりて 光のりて 闇のりて 光のりて 闇のりて
- 7 光のりて 闇のりて 光のりて 闇のりて 光のりて 闇のりて
- 8 光のりて 闇のりて 光のりて 闇のりて 光のりて 闇のりて
- 9 光のりて 闇のりて 光のりて 闇のりて 光のりて 闇のりて
- 10 光のりて 闇のりて 光のりて 闇のりて 光のりて 闇のりて
- 11 光のりて 闇のりて 光のりて 闇のりて 光のりて 闇のりて
- 12 蓬虚于氣形 未地造 鮮原
之幽空 邈陰 成地天創始

Marathi.—Carey engaged a pandit to translate the New Testament into this language. After revision, the New Testament was completed in 1805. In 1815 the Pentateuch was printed at Serampore, and in 1819, the Old Testament was completed. After missions were commenced in Western India, improved versions of the Scriptures were issued.

Hindi.—In 1803 Carey commenced the translation of the New Testament in what was supposed to be Hindi, but it was found more to resemble Hindustani. In 1811 it was printed, and in 1818 the Serampore version of the Old Testament was issued. In 1818, Mr. Bowley began a Hindi version and by the following year the four Gospels were printed. His translation was much admired. Chamberlain's translation of the New Testament was finished in 1820, but the printing was delayed. Mr. Bowley's translation of the New Testament was completed in 1823; his Old Testament was finished in 1836. Since then several editions of the Hindi Scriptures have been printed both in Nagri and Kaithi. The revision is still in progress.

Malayalam.—Dr. Buchanan visited South India in 1806 to obtain information about the Syrian Christians. Besides taking measures for the publication of the Scriptures in Syriac, he sought also to have them issued in Malayalam. In 1807 arrangements were made for the translation being carried on by Mar Dionysius, the Syrian Metropolitan, and three assistants, under the superintendence of Colonel Macaulay, the Resident. The translation of the Gospels was sent to Calcutta the same year, but they could not be printed from the want of Malayalam types. The printing was executed at Bombay a year or two later. On the establishment of the Church Mission, it was resolved to translate anew the whole Scriptures and print them at Cottayam. Mr. Bailey was specially devoted to this work. Mr. Spring, a chaplain, also prepared a version of nearly the whole of the New Testament. In 1829 the printing of the New Testament was completed; and in 1841 the Old Testament. Another version was afterwards prepared by the Basel Mission. A joint version is now in progress.

Oriya.—The translation of the New Testament in this language was commenced in 1804, and it was printed at Serampore in 1809. In 1811, the poetical and prophetical books of the Old Testament were published; in 1814 the historical books; in 1815 the Pentateuch, and thus the Oriya Scriptures were completed. Revised translations were afterwards published.

Assamese.—A translation in Assamese was commenced at Serampore in 1810. The New Testament was printed in 1819, the Pentateuch in 1822, and the whole Bible in 1832. Revised editions were prepared after the establishment of Missions in Assam. The Rev. N. Brown distinguished himself as a translator.

Canarese.—In 1809 the Serampore missionaries had translated the New Testament into Canarese, but from want of funds it was not printed till 1817. In 1809 the Rev. John Hands was sent out to the Canarese country. In 1817 he wrote that the whole of the New Testament had been translated. In 1820 the Gospels and Acts were printed from his translation. Mr. Reeve undertook the historical books of the Old Testament, and Mr. Hands the Psalms

and Prophets. In 1827 the Pentateuch was ready, and other books followed. The printing of the Old Testament was completed in 1831. The Canarese translation is now being revised.

Gujarati.—The Serampore missionaries printed the New Testament in what was supposed to be Gujarati, but this was found not to be the case. In 1815 Messrs. Skinner and Fyvie arrived at Surat. By the end of 1817 they had translated the New Testament and the Pentateuch into Gujarati. In 1821 the whole of the New Testament was printed, and the Old Testament was completed in 1823. Revised editions were afterwards issued.

Punjabi.—The Serampore missionaries issued the New Testament in 1815; the Pentateuch in 1817, and the whole Scriptures in 1826. In 1834 the American Presbyterian Mission was established at Ludhiana, and in 1837 the Rev. John Newton commenced a new translation. Mr. Newton was privileged to labour for upwards of fifty years in the Punjab, and did much to improve the translation of the Punjabi Scriptures.

BIBLE SOCIETIES.

Only a brief tabular statement can be given :—

When formed.		Subscriptions.	Sales.	Issues.
		Rs.	Rs.	1893.
1810	Calcutta Auxiliary	...	1,268	6,234
1820	Madras Auxiliary	...	16,458*	6,795
1813	Bombay Auxiliary	...	1,407	3,905
...	North India	...	1,810	8,455
1837	Bangalore	...	.....	.....
1863	Punjab	...	353	4,627
				473,148

The following is a list of the Scriptures in the languages of India printed or purchased for the British and Foreign Bible Society up to March, 1894 :†

Assamese	...	300	Hindustani (Madras)	...	123,080
Badaga	...	2,000	Indo-Portuguese	...	18,000
Bengali	...	1,561,260	Kashmiri	...	18,600
Do. Mussulman	...	135,060	Khasi	...	35,372
Canarese	...	439,000	Khondi	...	1,000
Chamba (Takri)	...	3,512	Koi	...	2,500
Gond	...	1,500	Konkani	...	4,000
Gujarati	...	214,127	Kutchi	...	500
Hindi (Kaithi)	...	343,800	Lepcha	...	2,000
— (Nagri)	...	977,945	Magadhi	...	2,000
Hindustani Roman	...	153,917	Malayalam	...	675,365
— Nagri	...	7,000	Marathi	...	596,597
— (Arabic)	...	257,699	— (Modi)	...	82,030
— (Persian)	...	585,412	Marwari	...	1,000

* Sales at out-station Depôts are included.

† Report of the British and Foreign Bible Society.

Mundari (Kol)	...	38,570	Santali	...	43,066
Nepali	...	26,000	Sindhi	...	65,247
Oriya	...	40,000	Tamil	...	3,009,150
Pali	...	500	Telugu	...	1,231,300
Panjabi	...	228,954	Tibetan	...	30,023
Pashtu or Afghan	...	20,993	Tulu	...	11,200
Rajmahali	...	6,000			
Sanskrit-Bengali, &c.	...	26,000	Total	...	11,011,605

In addition, the Baptist Bible Translation Society and the American Bible Society have aided the work, especially in Bengali, Assamese, and Oriya.

THE RELIGIOUS TRACT SOCIETY.

At the commencement, Missions were the chief publishers of Christian literature. Valuable aid was rendered in South India by the Christian Knowledge Society, which still co-operates. Some missions, like the Basel Mission and the Methodist Episcopal Church, also publish; but during the last sixty years the Religious Tract Society has been the chief support of Christian literature, exclusive of the Scriptures and Book of Common Prayer. Its grants in 1893 to India, Ceylon and Burma amounted to £3,202.

The first application received by the Religious Tract Society from India for the benefit of the native population was from the Rev. John Gordon of Vizagapatam in 1813. The first Tract Society in India was established by the Rev. John Hands at Bellary in 1817. The Madras Tract Society, the oldest existing Tract Society in India, was established in 1818. The Nagercoil Religious Tract Association was formed in 1822. About 1830 the Neyoor Branch became a separate Society. In 1855 they were united under the title of the South Travancore Tract Society. The dates when other Indian Tract Societies were established are given in the statement below, showing their work during 1893:—

		Subscriptions.	Sales.	Nos. Printed.
		Rs.	Rs.	Rs.
1837	Bangalore Tract Society	...	240	40,560
1827	Bombay Do.	...	554	32,230†
1823	Calcutta Do.	...	2,253	12,629
1853	Gujarat Do.	...	318	1,018
1818	Madras Do.	...	1,413	16,019
1848	North India Do.	...	839	7,380
1863	Punjab Religious Book Society.	...	1,310	23,201
1855	South Travancore Tract Society	...	350	...
		6,307	...	4,520,227

† Stationery included.

* Exclusive of 167,200, for the Children's Special Service Mission. ‡ Issues.

The issues of the Indian Tract Societies during the two decades ending in 1891 are given below :—

	1872-81.	1882-91.
Calcutta Tract Society ...	1,576,251	7,732,265
North India do. ...	660,994	2,727,550
Punjab Religious Book Society ...	339,517	2,215,397
Gujarat Tract Society ...	177,032	623,076
Bombay do. ...	1,120,404	1,987,810
Madras do. ...	6,591,891	12,132,652
Bangalore do. ...	1,580,861	1,915,200
South Travancore do. ...	1,668,920	1,545,400
	<hr/> 13,715,676	<hr/> 30,879,350

The progress is encouraging.

THE CHRISTIAN VERNACULAR EDUCATION SOCIETY, NOW THE CHRISTIAN LITERATURE SOCIETY.

This Society was established in 1858, at the suggestion of the Rev. Henry Venn, as a memorial of the Mutiny. Besides the publication of School books, Mr. Venn hoped that it would relieve the Missions of the training of vernacular teachers and the support of vernacular schools. Two Training Institutions were commenced in Bengal, the Punjab, Western India and South India. The Bengal Institution was soon closed; that at Amritsar was maintained till 1886; the Dindigul Institution till 1889. The Ahmadnagar Institution is still carried on. The missions prefer training their own teachers and having the control of their schools. In Bengal, however, there are about 8,000 children in schools aided by the Society, but under the superintendence of missions. In order to give a better idea of the Society's work, its title was changed in 1890 to the CHRISTIAN LITERATURE SOCIETY. In its publication department considerable prominence has been given to literature in English for educated Hindus.

The statistics for 1893 were briefly as follows :

Children under Instruction ...	8,215
Students in Training Institution ...	73
Copies of Publications Printed ...	1,133,115
Proceeds of Sales ...	Rs. 72,480

Summary from commencement :

Native Teachers sent into the Mission field...	1,097
Publications printed in 18 languages ...	1,520
Copies printed of do. ...	19,628,068

THE SALVATION ARMY.

Its work in India was commenced in 1882 by the landing of Commissioner (then Major) Tucker in Bombay, accompanied by 5 other European officers. In 1888 Commissioner Booth Tucker was married to the second daughter of General Booth, and the event was celebrated by the arrival in India of another party of 50 European officers. In 1890 the army had 139 European and 204 native officers, and 1920 native members. The officers, as a rule, are earnest men, but the frequent changes among them have prevented their acquiring a thorough knowledge of the vernaculars, and interfered with their usefulness. Missionaries complain that they go rather to large mission stations than to unoccupied ground.

SUMMARY VIEW OF THE PROGRESS OF CHRISTIANITY IN INDIA.

Moral Revolutions gradual.—The opinion has been expressed by Hindus that Christianity will not ultimately prevail in India on account of what they consider its slow progress. It should be remembered that changes do not proceed in the life of a nation as rapidly as in those of an individual, and from its immense population and its caste system, India's advance must be exceptionally gradual. The remarks of an English statesman, Sir J. E. Tennent, who spent several years in Ceylon, deserve consideration :—

“Political changes are usually rapid, and often the offspring of a single cause; but all moral revolutions are of a gradual development, and the result of innumerable agencies. Progressive growth is the law and process of Nature in all her grand operations. Philosophy, science and art, all the moral and intellectual developments of man, are progressive; and under the influence of Christianity itself, the march of civilisation, though controlled and directed by its ascendancy, is regulated by these eternal laws of social progress which have been ordained by omnipotence.”

“It is not unreasonable to suppose that the last conquests of Christianity may be achieved with incomparably greater rapidity than has marked its earlier progress and signalised its first success; and that in the instance of India, ‘the ploughman may overtake the reaper, the treader of grapes him that soweth the seed, and the type of the prophet realized, that ‘a nation shall be born in a day’.”*

The progress of Protestant Missions in India since 1851 has been as follows :

	Foreign Missionaries.	Ordained Natives.	Native Christians.	Communi- cants.	Pupils.
1851 ...	339	21	91,092	14,661	64,043
1861 ...	479	97	138,731	24,976	75,995
1871 ...	488	225	224,258	52,816	122,132
1881 ...	586	461	417,372	113,325	187,652
1890 ...	857	797	559,651	182,722	279,716

* Christianity in Ceylon, pp. 326, 7.

In 1890, divided according to Provinces, they were as follows:

	Foreign Missionaries.	Ordained Natives.	Native Christians.	Communi- cants.	Pupils.
Bengal ...	186	219	108,901	37,918	50,417
N. W. P. and Oudh. ...	76	94	30,321	14,722	47,311
Punjab ...	91	50	20,729	6,034	22,523
Central India ...	92	23	11,343	4,580	15,037
Bombay ...	150	48	22,455	9,192	28,120
Madras ...	262	363	365,912	110,276	116,303
Total...	857	797	559,651	182,722	279,716

In 1890 there were 711 European and Eurasian Female Agents, 3,278 Native Christian Female Agents, 71,500 girls in schools, and 32,659 under instruction in Zenanas.

In 1891 the total numbers of Christians—Roman Catholic and Protestant—were as follows:—

Assam ...	16,820
Burma and Andamans ...	121,377
Bengal and Native States ...	191,471
North-West Provinces and Native States ...	58,501
Punjab and Native States ...	57,121
Rajputana ...	4,538
Bombay and Native States ...	170,651
Central Provinces and Native States ...	19,305
Hyderabad and Berar ...	21,788
Mysore ...	38,134
Madras and Native States ...	1,583,466

Total in British India... 2,284,172

Of the above, 1,491,458 are in British Provinces, and 792,714 in Native States. To the above may be added Christians in *French* and *Portuguese* India, amounting to 317,183, making up the total to 2,601,355.

In 1891 Christians ranked fifth in number in British India:—

Hindus ...	207,731,727
Muhammadans ...	57,321,164
Aboriginals ...	9,280,467
Buddhists ...	7,131,361
Christians ...	2,284,172
Sikhs ...	1,907,833
Jains ...	1,416,638
Parsis ...	89,804

It will be seen that in 1891 Christians exceeded the Sikhs by 376,339. In 1881 Christians numbered 1,862,634 and Sikhs 1,853,385, the excess being only 9,249.

But the results of Christianity in India are not to be measured merely by the number of avowed Christians. There are many Christians in heart, who are only prevented from making a public profession by the severe persecution it would entail. In addition, Christianity, in one form or another, is influencing the whole country. Some of the changes produced are noticed below.

I. A CHRISTIAN GOVERNMENT HAS EFFECTED SEVERAL
IMPORTANT REFORMS.

The following may be mentioned* :—

1. **The burning or burial alive of widows has been forbidden.**

For thousands of years Hindus considered it a work of great merit to burn their mothers alive with the dead bodies of their husbands. It was the Serampore missionaries who first denounced the custom, though the movement was afterwards taken up by Rammohun Roy. When it was to be abolished by Lord Bentinck, an appeal was made to the Privy Council for its retention. Certain castes buried their widows alive.

2.—**The murder of children has been prohibited.**

Female infants were often destroyed among the Rajputs on account of the foolish expenses incurred at marriages. No punishment followed.

3.—**Human sacrifices have been stopped.**

Mothers sometimes offered their children to the Ganges at Sagar to be devoured by crocodiles. Christian missionaries brought the custom to the notice of Lord Wellesley, who stationed sepoy soldiers at Sagar to put a stop to it. Human sacrifices were offered to Kali. The Khonds thought that their lands would not yield crops unless human sacrifices were offered to the earth goddess.

4.—**Suicide has been forbidden.**

Hindus have considered it meritorious to destroy themselves in certain ways. Some drowned themselves at Allahabad; others cast themselves from precipices.

5.—**Barbarous practices have been abolished.**

Criminals are no longer impaled or torn limb by limb by elephants; cutting off the hands of thieves or the noses of women; the extraction of evidence by torture, trial by ordeal, hookswinging, falling on knives, and thigh piercing have been stopped.

6.—**Freedom has been granted to Slaves.**

Human beings can no longer be bought or sold like cattle: cases may still occur, but it is a crime.

7.—**Caste distinctions are not recognized.**

Low castes are allowed to give evidence in courts like any others; high castes are not exempted from appearing.

8.—**The Age of Consent has been raised.**

Brutal mutilation and murders occurred through men having intercourse with their child wives. The age of consent was raised by Lord Lansdowne, although still too low.

9.—**Widow Marriage has been legalized.**

The injustice of Hinduism with regard to widows has thus been strikingly shown by Mr. Justice Ranade :—

* Adapted from a list given by Dr. George Smith in his *Life of the Rev. Dr. Wilson of Bombay*.

"A Hindu widow may not remarry. Against the child-widow the rule prohibiting re-marriage is enforced with inexorable vigour. For them there is no relaxation of this law no pity, no sympathy. But the old Hindu widower, who is shuddering on the verge of the grave, may marry again and again, as often as he likes. For him there is no restriction—he is under no obligation to exercise self-restraint."

It is true that Lord Canning's law has remained nearly a dead letter, but this is the fault of the Hindus.

II.—SOCIAL AND MORAL REFORMS HAVE BEEN PROMOTED.

A few illustrations may be given :

1.—The cruel treatments of widows has excited sympathy.

Mr. Justice Ranade has shown the injustice of Hinduism in forbidding widows to marry. He thus eloquently exposes their wrongs in other respects :

"The child-widow must fast on every *ekadasi* day ; if she is a Brahman she must not take even a drop of water. She may die of hunger or thirst, but society has no compassion to show her. She is a *Brahmacharini*. The widower, however, may eat what he likes or how often he likes ; he need not fast on the *ekadasi* day ; he need not confine himself to one meal a day. He is not a *Brahmachari*. The widow is a *Brahmacharini*. The widower is a man of the world. The widow lives for the benefit of the soul of her deceased lord. Why this distinction between the widower and the widow ? Why this hard treatment dealt out to the widow from which the widower is exempt ? Under what moral law, under what divine mandate is this inequality of treatment sought to be justified ? We know of none, we can think of none. To our mind it is an illustration of the tyranny of the strong ruthlessly exercised over the weak. This huge blot must be wiped out—the curse of God must rest upon a society which from generation to generation observes a custom which involves a huge injustice, and which is degrading to the higher life of humanity."*

2. **Female Education is receiving attention.**—It has been shown that girls' schools for Hindus were first opened by Christian missionaries (see page 37.) •

3. **The Brotherhood of Man is beginning to be acknowledged.**—According to Hinduism, England is a land of impure Mlechhas, in which the twice-born should not even temporarily dwell. Bathing is necessary to remove the impurity contracted by the touch of its inhabitants. But the cruelty and injustice of Hinduism have been especially shown with regard to the so-called low castes. The treatment accorded to them in the laws of Manu is revolting, and all this is done in the name of religion. Principal Caird well says : "The system of caste involves the worst of all wrongs to humanity—that of hallowing evil by the authority and sanction of religion." The late Dr. Wilson justly characterised caste "as the offspring of pride and deceit, the mainspring of hatred, division, alienation, and tyranny in this great, but alas ! still darkened land ; the curse of

India for many generations; the unreasonable and fanatical institution which under the grossest misrepresentation and delusion, testified against the full and steady toleration of the British Government."

Juster sentiments are now beginning to be entertained. The words of Burns will yet hold true:

"For a' that, and a' that
Its coming yet, for a' that
That man to man, the world o'er
Shall brothers be for a' that."

4. The feeling against nautch women.

Hindus in having dancing girls who are prostitutes are only copying the example set in the heaven of Indra. They are the counterparts of the Apsaras, whose origin the Vishnu Purana and the Ramayana attribute to the churning of the Ocean. The passage in the Ramayana is thus versified by Wilson :

"Then from the agitated deep up sprung
The legion of Apsarases, so named
That to the watery element they owed
Their being. Myriads were they born, and all
In vesture heavenly clad, and heavenly gemis ;
Yet more divine their native semblance, rich
With all the gifts of grace, of youth and beauty,
A train innumerable followed ; yet thus fair,
Nor god nor demon sought their wedded love ;
Thus Rāghava ! they still remain—their charms
The common treasure of the host of heaven."

As stated above, when they came forth from the waters, neither the gods nor the Asuras would have done for wives, so they became common to all. They have the appellations of Surāṅganās, 'wives of the gods,' and Sumad-ātmajās, 'daughters of pleasure.'*

Two thousand years ago the Greeks had a religion somewhat like that of the Hindus. Their gods fought with each other, and committed adultery. The temple of Venus at Corinth had more than a thousand *hierodouloi*, "servants of the goddess," who were the ruin of many a stranger who visited the city. For several centuries this went on unchecked. Well might it be said by Bishop Lightfoot :

"Imagine, if you can, this licensed shamelessness, this consecrated profligacy, carried on under the sanction of religion and in the full blaze of publicity, while statesmen and patriots, philosophers and men of letters, looked on unconcerned, not uttering one word and not raising one finger to put it down."

The same remark applies to India. For twenty centuries, "statesmen and patriots, philosophers and men of letters" made no attempt to reform such a system. Under Christian influence, a movement has commenced against nautch women. Dancing girls

*Dowson's *Dictionary of Hindu Mythology*, p. 19, 20.

in temples are much more objectionable. A feeling against them is beginning to be displayed, as well as against the obscene sculpture on some temples and ears.

5. Higher Moral Character is beginning to be looked for in public men.

The feeling awakened at the Tenth National Congress, when an adulterer moved a resolution, is an indication of this, although it also showed that it is still confined to a few. A Resolution was passed by the Social Conference of 1894, that the "private life and morals of public men should be pure and self-denying, as the proper discharge of their duties demands."

6.—There is a greater regard for Truth.

Hindu ideas on this point are lax. In the Karna Parva of the Mahabharata, Krishna says: "On an occasion of marriage, or of enjoying a woman, or when life is in danger, or when one's entire property is about to be taken away, or for the sake of a Brahman, falsehood may be uttered. These five kinds of falsehood have been declared sinless." In the Drona Parva he recommended a falsehood to be told. Higher notions are being diffused.

7.—There is more Honesty and sense of Duty.

Bribery among officials was formerly almost general. Though it still prevails to some extent among the lower orders, there is a great improvement.

III. HINDU RELIGIOUS IDEAS ARE BEING CHRISTIANISED.

1.—Higher conceptions of God are being entertained.

There is an Indian proverb, *Yatah devah, tatha bhaktah*, "As is the god, so is the worshipper." The conception which a person has of God, exerts a powerful influence upon his character.

Hindus have two ideas of God—the *nirguna* Brahma and gods like Vishnu or Siva. The first is supposed to exist in a state of dreamless repose; the others have the characteristics of Hindu rajas, although with vastly increased powers.

Hindu books contain some sublime descriptions of the natural attributes of God, but these qualities are often understood in an imperfect sense. Though God is represented as *sarvasakta*, almighty, yet He cannot *create* anything, that is, call it into existence out of nothing. God is often called *dayalur*, merciful. Mercy is doing good to one who does not merit it; but according to Hinduism God cannot do anything irrespective of the good and evil deeds of the soul. In the Rig Veda Book viii. Hymn 85, Indra is called the "holiest of the holy," yet he is represented as notorious for drunkenness, and in the Mahabharata he is described as the "adulterous lover of Ahalya." Monotheism is now beginning to be acknowledged; Vishnu and Siva are allowed to have no existence, but to be the inventions of men who framed gods after their own

evil hearts. God is acknowledged to be a holy Being, and instead of being regardless of His creatures, is supposed to listen to their petitions.

2.—**Religion and Morality are not divorced.**—A very immoral man may be a devout Hindu. The story of Ajamila is well known. He said to have been all his life guilty of the worst crimes; but because, in the hour of death, he said, “Narayana, Narayana, Narayana, give me some water;” Vishnu took him to heaven. Sounder views on this point are making progress.

3.—**More correct ideas of Religious Worship are being entertained.**—Hindu worship on festival nights consists merely in drumming and shouting, in flags, and guns and fire-works, in the dragging of the idol car by tumultuous noisy crowds, in singing and dancing, in all sorts of shows, noises, and riots. When this worship is being performed, no instruction is ever given in the duties of life. The discharge of these duties is never represented as enjoined by the gods. No prayers are offered by the worshippers to enable them to discharge these duties aright. Contrast with this religious worship among the Bramhos, adopted from Christianity. It is beginning to be acknowledged that bathing in certain rivers or drinking the filthy water of certain tanks, cannot wash away sin.

In all the above ways, the influence of Christianity has been felt in India by millions who have not embraced it.

THE PROSPECTS OF CHRISTIANITY IN INDIA.

There is a well-known saying that “History repeats itself.” From the history of the past we can form some idea of the future. Under like circumstances, like events will probably happen. The point to be established is that the situation of India is now analogous to that of ancient Europe, and the changes which took place there will be repeated in India.

The parallel between Ancient Europe and Modern India may be shown as follows :

I.—IN RELIGION THEY RESEMBLE ONE ANOTHER.

The old Aryans once lived together, worshipping the same gods. The Eastern Aryans, after coming to India, gradually gave up the Vedic gods, and adopted those of the Puranas. Eighteen centuries ago the religion of ancient Europe very much resembled that of modern India. Gods and goddesses were numbered by thousands. A short account may be given of Jupiter and his wife Juno.



JUPITER.



JUNO.

Jupiter was considered the most powerful of the gods. His father Saturn had received the kingdom of the world on condition of not raising up male children. He therefore devoured them as soon as they were born. His wife, Ops, when Jupiter was born, secreted him, and gave Saturn a stone which he swallowed under the supposition that it was a male child! When only a year old, Jupiter was strong enough to conquer the Titans, or Asurs, who had imprisoned his father. Saturn afterwards conspired against his son's life, and was banished. Jupiter divided the empire of the world between himself and his brothers. He reserved heaven to himself, gave the sea to Neptune, and the lower regions to Pluto. He married Juno and several other wives. To gratify his lust he assumed various forms. In the Puranas similar stories are related of some of the Hindu gods. Juno, called the queen of the heaven, was said to be the sister and wife of Jupiter. She frequently upbraided her husband for his adulteries, as Parvati is said to have reproved Siva.

One of Jupiter's concubines was a very clever goddess, named Metis. Afraid lest her child should be wiser than himself, Jupiter devoured her when pregnant. Some time after, feeling a great pain in the head, he ordered Vulcan to cleave it open. The goddess Minerva then sprang forth, fully armed! As Minerva was born from Jupiter's head, Juno wished to have a son of her own without her husband. She is said to have brought forth Vulcan by only smelling a certain plant. The Hindus have a similar fable that Parvati formed Ganesa from the scurf of her body.

The supposed gods of the Greeks and Romans behaved very much like those of the Hindus. They quarrelled and fought with each other, and were guilty of all kinds of crime. Men excused their evil deeds by the example of Jupiter. "How could a mortal have greater power than a god?"

The cities were full of temples and priests; there were ceremonies and processions like those in India. Idols were so numerous in Athens, that it was said to be easier to find a god than a man. Nearly every city had, its local deity, to whom it looked for protection, and whose supremacy it acknowledged.

II.—POLITICALLY, ANCIENT EUROPE AND MODERN INDIA RESEMBLE EACH OTHER.

Ancient Europe.—Eighteen centuries ago, the Mediterranean was a Roman lake. All the countries around it were under one government. Formerly they were often at war with one another, hindering intercourse. The *Pax Romana* (Roman peace) “broke down the boundaries of rival races, and levelled barriers to the spread of Christianity.” By enabling all to travel freely, local prejudices were softened, and a cosmopolitan feeling was awakened which was some preparation for the universal spiritual feeling which was sought to be established. Travelling was facilitated by a net-work of roads extending from Rome to every part of the empire. Merchant ships covered the Mediterranean. An Alexandrian ship, bound to Rome with corn, afforded a passage to the Apostle Paul.

In ancient Europe a knowledge of the Greek language was very widely diffused. The New Testament was written in Greek, and wherever Christian missionaries travelled, they were able to make themselves understood in that language.

Roman law and justice, for some time, granted religious toleration, although afterwards, when political fears were aroused by the spread of Christianity, the whole power of the State was exerted in vain to crush it.

Modern India.—It is remarkable in how many respects India now resembles Europe when the Gospel was first brought to its shores. Formerly India was divided into numerous states, frequently at war with one another, preventing free communication. The *Pax Britannica* enables all to travel without hindrance from the Himalayas to Cape Comorin. Roads, railways, and steam-vessels afford facilities for moving about never possessed before. Through them it has been found practicable to hold a National Congress. Max Müller says, “The Indian never knew the feeling of nationality.” The Hindus love their children, they are zealous for their caste; but formerly their sympathies did not extend beyond these narrow limits. Enlightened Hindus now look more at their country as a whole. The English language is tending powerfully to weld together educated men of different nationalities, to break down prejudices. India is the seat of caste, which splits up its races into small sections, regarding each other with mutual jealousy. Ideas of the “brotherhood of man” are gradually being diffused.

Hinduism is at once most tolerant and intolerant. It will allow a man to believe anything or nothing, but woe to him if he breaks the laws of caste. Until the *Lex Loci* Act of the British Government was passed, a Hindu becoming a Christian was stripped of his property. A Hindu, on his baptism, has been driven out of his home by his parents with the curse of their gods. British law has, as far as it can, secured religious toleration in India. It seeks to carry out the Proclamation, "that none be in any wise favoured, none molested or disquieted by reason of their religious faith or observances; but that *all* shall alike enjoy the equal and impartial protection of the law."

III.—THE CHANGE WHICH TOOK PLACE IN EUROPE.

When Christian missionaries first came to Europe, they were often treated with contempt. Of the Apostle Paul at Athens, it was asked by the philosophers, "What will this babblers say?" When Christianity began to make progress, two methods were adopted to check it—persecution and attempts to purify the popular religion.

Christians suffered from severe persecution on the following accounts:

It was formerly thought that a king had a right to compel his subjects to worship his god. If they refused, they were regarded as disloyal. The one universal religion throughout the Roman empire was the worship of the emperor as a god. The people generally were quite willing to add one more deity to the number they already worshipped. But it was different with the Christians. "To prove your obedience to the emperor," said a Roman governor to Achatius, "sacrifice with us to his honour." Upon this Achatius explained. "I pray to God for my emperor, but a sacrifice neither should he require nor we pay. Who may offer divine honours to a man?" Upon this declaration he was sentenced to death.

Some disliked Christianity because it interfered with their gains. There were many persons engaged in image-making, in providing sacrifices, and as priests in the temples. With the spread of Christianity, the demand for idols decreased, and there were fewer offerings at the shrines.

It was thought that the prosperity of a country depended upon the worship of its gods. Christians had no images and did not offer sacrifices; so they were regarded as atheists, men without any religion. Earthquakes, famine and pestilence were looked upon as calamities sent by the offended deities for the neglect of their worship. The execution of the Christians was supposed to be the best means of propitiating them. The cry was immediately raised, "The Christians to the lions!" The same idea prevails, more or less, in India. In Tinnevely numbers have become Christians.

If there is an outbreak of cholera, it is attributed to the anger of the demons at no longer being worshipped.

The most horrible reports were spread about the Christians. They were said at their meetings to be guilty of the practices of the Vamacharis in India, as well as to kill and eat little children. Even the best of the Romans regarded Christianity as a "hateful superstition," and its followers were styled "enemies of the human race." When Paul first came to Rome, the Jews told him that "everywhere this sect is spoken against."

The attempts to check the progress of Christianity by persecution failed. There was even a proverb, "The blood of the martyrs is the seed of the Church." The more Christians were persecuted, the more they increased, and at last idolatry disappeared in the Roman empire.

Another method adopted to check Christianity was to purify the popular religion, and to copy some of the features of Christianity. The immoral stories about Jupiter and other gods were treated as allegories, and spiritual meanings were given to disgraceful rites. Christians had been scoffed at on account of "their practice of instructing artisans and old women in religious matters." Now the heathen priests were urged to teach the people; like the Christians, they were to care for the poor. Christian conceptions regarding sin and salvation were adopted to some extent. The heathen now believed that they possessed the excellencies which Christianity was conceded to contain, without its defects.

All these efforts proved vain. After a struggle of about three centuries Christianity triumphed, and the Roman Emperor avowed himself a Christian.

The Effects of Christianity in Ancient Europe.—These are thus described by Gladstone :

"Christianity both produced a type of character wholly new to the Roman world, and it fundamentally altered the laws and institutions, the tone, temper, and traditions of that world. For example, it changed profoundly the relation of the poor to the rich, and the almost forgotten obligations of the rich to the poor. It abolished slavery, it abolished human sacrifices, abolished gladiatorial shows, and a multitude of other horrors. It restored the position of women in society. It proscribed polygamy, and put down divorce, absolutely in the West, though not absolutely in the East. It made peace, instead of war, the normal and presumed relation between human societies. It exhibited life as a discipline everywhere, and in all its parts, and changed essentially the place and function of suffering in human experience. Accepting the ancient morality as far as it went, it not only enlarged, but transfigured its teaching by the laws of humility and of forgiveness, and by a law of purity perhaps even more new and strange than these :.....

"All this was not the work of a day, but it was the work of powers and principles which persistently asserted themselves in despite of controversy, of infirmity, and of corruption in every form; which reconstituted in life and vigour a society formed in decadence; which by degrees came to pervade the very air we breathe; and which eventually have beyond all dispute made Christendom the dominant portion, and Christianity the ruling power of the world."*

IV.—THE CHANGE WHICH WILL TAKE PLACE IN INDIA.

In India, Christians are not persecuted by Government as in ancient Europe, but Hinduism does so as far it can. It will indeed, tolerate any religious opinions that do not interfere with its caste laws. It has, therefore, well been urged that Hinduism is, strictly speaking, not a religion, but a social organization. Religion is defined to be, "the performance of our duties of love and obedience towards God." A Hindu may ignore these entirely. Guru Prosad Sen says:

"A Hindu may choose to have a faith and creed, if he wants a creed, or to do without one. He may be an atheist, a deist, a monotheist, or a polytheist, a believer in the Vedas or Shastras, or a sceptic as regards their authority, and his position as a Hindu cannot be questioned by anybody because of his belief or unbelief, so long as he conforms to social rules."†

As attempts were made in ancient Europe to purify heathenism, so similar efforts are being made by some in India to frame a New Hinduism, which will bear the fierce light of the nineteenth century. The leading Bengali novelist tried to whitewash Krishna; spiritual meanings have been given to his adulteries. Doctrines, essentially Christian, have been claimed to be Hindu. Christian worship has been adopted to some extent. In Madras a *Hindu Young Men's Association* has been formed in imitation of *Christian Associations*. Some years ago Sir Madhava Row advocated the "judicious *revival* or *repair* of Hinduism." Some are so satisfied with their reforms that they think they have devised a system superior to Christianity. But such attempts will share the same fate they did in ancient Europe.

A National Religion.—A desire is expressed by some educated Hindus for a *National* religion. It is thought degrading to India to have any other religion than her own.

There is no national geography, astronomy, chemistry, geometry, &c. Science is one all the world over. It is the same with religion. If each country had its own God, there might be different religions; but all enlightened men are now agreed that there is

* *Nineteenth Century*, May, 1888, pp. 783, 784.

† *Introduction to the Study of Hinduism*, pp. 2, 3.

only one God, the Creator, Preserver, and Governor of the Universe. The Brotherhood of Man is similarly acknowledged :

“Children, we are all
Of one great Father, in whatever clime,
His providence hath cast the seed of life :
All tongues, all colours.”

Since God is one and all men are alike His children, it is reasonable to suppose that He has given only one religion. A *national* religion shows that it is not the *true* religion.

The most enlightened countries in Europe and America accepted a religion first made known to them by Asiatics, and did not reject it from false patriotism, saying, “We must have national religions.”

An Indian poet says : “Disease born with you will destroy you : the medicine which is in the lofty mountain not born with you, will expel the disorder.”

Of all false patriotism that is the worst which seeks by sophistry to defend erroneous beliefs because they are national. It promotes hypocrisy and disregard of truth among its advocates, while it is a grievous wrong to their ignorant countrymen, tending to perpetuate the reign of superstition.

Let the advocates of a national religion remember the wise words of Sir Madhava Row :—

“What is not true is not patriotic.”

The Future Religion of India.—A distinguished French Orientalist says that as India has already adopted the science and arts of Christian nations, so she will one day spontaneously embrace their faith.

India has adopted the science of Christian nations. No educated Hindu now believes in Mount Meru, in seas of ghi, wine, &c., or that eclipses are caused by Asurs seeking to seize the sun and moon. The arts of Christian nations have also been accepted. Railways, the use of the electric telegraph, photographs, weaving by steam power, &c., have been introduced, and are freely employed. The Indian would be looked upon as an idiot who urged his countrymen to stick to the “national” conveyances of palanquins and bullock carts, and not travel by the “foreign” invention of railways.

It has already been shown how Christianity is influencing and elevating Indian public opinion. For many centuries some Hindu temples had the most indecent sculptures, prostitutes took a prominent part in their religious services, without a voice being raised against them. The Penal Code punished people who sell or expose obscene books, pictures, or statues ; but permits such things in the name of religion. Some educated Hindus, through the spread of Christian light, are beginning to protest against such abomina-

tions. A woman, according to Hinduism, is denied religious instruction, and taught that she has simply to consider her husband as her God. Under Christian influence, female education is spreading, and the just rights of women, long denied, are beginning to be acknowledged, though not yet conceded.

The Brotherhood of Man, diametrically opposed to the caste system, is gradually commending itself, for its truth, justice and tendency to promote the general happiness. There is now a greater desire than ever before to seek the common good, instead of selfishly consulting one's own ease and comfort.

Already Indian Christians number above two millions, and they are increasing every year. One of the most eloquent speakers at the National Congresses is a Bengali Christian.

The Bible says, "The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens." It also contains many prophecies regarding the spread of Christianity. It was foretold of Jesus Christ, "His name shall endure for ever; men shall be blessed in Him, and all nations shall call Him blessed;" "His dominion is an everlasting dominion which shall not pass away;" "The isles shall wait for His law, and in His name shall the nations trust." These prophecies we see being fulfilled before our eyes.

The change of religion which took place in Europe, in spite of the strongest opposition of the Roman Government, will also happen in India. The temples of Vishnu and Siva will yet be as deserted as those of Jupiter and Minerva in Europe. The Eastern and Western Aryans will kneel at the same footstool, and offer the same grand old prayer, beginning, "Our Father which art in heaven." When this change will take place, we do not know. It took three centuries to overthrow heathenism in ancient Europe, and it may take as long in modern India. Light, however, is spreading, and an Indian Luther may yet arise to bring about a rapid reformation.

HOW INDIA WOULD BE BENEFITED BY THE ADOPTION OF CHRISTIANITY.

Only a brief summary can be given under this head.

THE POLITICAL ADVANTAGES.

These are strikingly shown by Mr. B. L. CHANDRA, of Calcutta, in a letter to the Delegates to the National Congress. Space permits only a few quotations.

"The chief aim of what has been termed the 'NATIONAL MOVEMENT' out of which 'the Congress movement sprung,' was 'The fusion into one national whole of all the different, and till

recently, discordant elements that constitute the population of India." (Mr. Hume's *Allahabad Speech*, April 30, 1888).

What now stands in the way of our obtaining those privileges which the Congress asks from Government? Is it not the fact that the peoples of India do not represent a united Nation, but are made up of numberless different and discordant races and nationalities? Lord Dufferin said in Calcutta: 'In the present condition of India there can be no real or effectual representation of the people, with their enormous numbers, their multifarious interests, and their tessellated nationalities.'

"The problem is, how can the several distinct nationalities which constitute the population of India, with their infinitely diverse rites, discordant and hostile prejudices, and conflicting social usages, be fused into one Nation?"

A great authority has said that, 'Religion is the strongest and most important of all the elements which go to constitute nationality.'

But is there a religion, it may be fairly asked, which can weld the various peoples and races of India, into one united nation? What is the religion that can knit the Hindoo and the Moslem, the Aryan and the Aboriginal, in the bonds of one great Brotherhood? What is the religion that can harmonize into one nationality the Sikhs and the Parsees, the Rohillas and the Pathans, the Biluchees and the Assamese? What, in a word, is the religion that can make the Brahmin and the Chandal one? How shall this vision of unity become an historical reality?

Hinduism cannot achieve this unity. With its inexorable caste rules, it can separate and divide, but can never unite and harmonize. Some people think that the Government, with its official representatives, is the greatest enemy of the Congress. If these would consider the matter without prejudice, they would say that the greatest enemy of the Congress and the country, are the HINDOO REVIVALISTS. The revival of Hindooism means wider separation, further disunion, deeper antagonism between race and race; it means rending asunder, not union. Educated Indians, therefore, who truly love their country and long for the 'fusion into one national whole of all the different elements that constitute the population of India,' should beware of Hindoo revivalists.

But that which from its very nature Hindooism is unfitted to do, it is one of the chief missions of Christianity to accomplish. Christianity came to proclaim to the world the Fatherhood of God and the Brotherhood of Man in a sense in which they never were proclaimed before. Christianity knows no caste. It knows no distinction of race or country.

"Since the Roman society and polity began to decay, men enthusiastically imbued with the spirit of Christianity, have ever been foremost in the task of building up that fabric of European

Civilization which now dominates over the world. Whether in the wilds of Scandinavia or among idolatrous Teuton hordes, in the cloister, in the camp, in the parliament, or in the guild of mediæval Europe—or, in later ages, asserting by speech, by pen, or by the sword, the rights and obligations of mankind—the strongest and most successful organizers and constructors, social as well as political, have ever been men of the strongest, deepest, most earnest religious Christian convictions, all deriving their inspiration from one common source.”

Gentlemen of the Congress! What Christianity has done for the most powerful nations of Europe, what it has done for the United States of America, it can and will do for India. Political rights, large powers of administration, the representative and constitutional form of Government, equality, fraternity, unity, all these things, the very privileges which we seek for, have followed as a matter of course, wherever Christianity has been accepted and loyally followed. Christianity therefore has a peculiar claim upon your attention.*

MATERIAL AND SOCIAL ADVANTAGES.

Christianity has no restrictions against foreign travel. England has been enriched partly by its foreign commerce. Manual labour is considered honourable, and manufactures are thus encouraged. India is called the “Land of Charity,” but it is also the “Land of Beggars,” from the false charity promoted by Hinduism. Money would no longer be worse than uselessly spent on Shradddhas.

Caste has been justly called the “most inexorable social tyranny ever inflicted on the human race.” Its restrictions would be swept away. The *stomach* has been called the seat of Hinduism, Christianity teaches that a man is defiled, not by what he eats, but by evil thoughts, evil words, and evil deeds. A Christian is not afraid lest people should see him eat, lest his food should be polluted by the shadow of any person; he can take pure water from any hand. Christianity has no restriction about marriage except between near relations. It is well known what troubles fall upon the Hindus in this respect in consequence of their absurd caste rules.

MORAL AND RELIGIOUS ADVANTAGES.

Obscene images would no longer deface temples; dancing girls would not take part in religious worship; idols, giving debasing ideas of God, would be swept away. It has been shown that men are powerfully influenced by the character of their deities.

* See the whole paper. Sold by Mr. A. T. Scott, Tract Depot, Madras. Price ¼ Anna.

If a man worships a god said to be guilty of lying, theft, adultery, and murder, the effect must be evil. On the other hand, the adoration of a Being infinite on justice, purity, and love, must have an elevating influence.

For their salvation in another world, Hindus trust to refuges of lies, which will fail them in the day of trial. They are taught to believe that their sins can be washed away by bathing in certain rivers or tanks, by pilgrimages to certain places.

All these are delusions. There are no such beings as Vishnu, Siva, or Durga. Hinduism is an invention of priestcraft to enrich Brahmans.

Christianity leads us from the FALSE TO THE TRUE—from imaginary deities, stained with vice, to the one living and true God of spotless purity and boundless benevolence. Its two great commands are LOVE TO GOD and LOVE TO MAN. It acknowledges our sinful condition, our helplessness, but it provides an Almighty Saviour, suited to our needs, and the influences of the Holy Spirit to cleanse our souls.

Let the reader not be content to float, like a dead fish, with the current of Hindu Society, caring only for his ease and the favour of the ignorant and superstitious. Let him accept himself the Gospel of Christianity, and seek to have a part in the glorious enterprise of elevating, in every respect, the many millions of this great country, the land of his birth.

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